

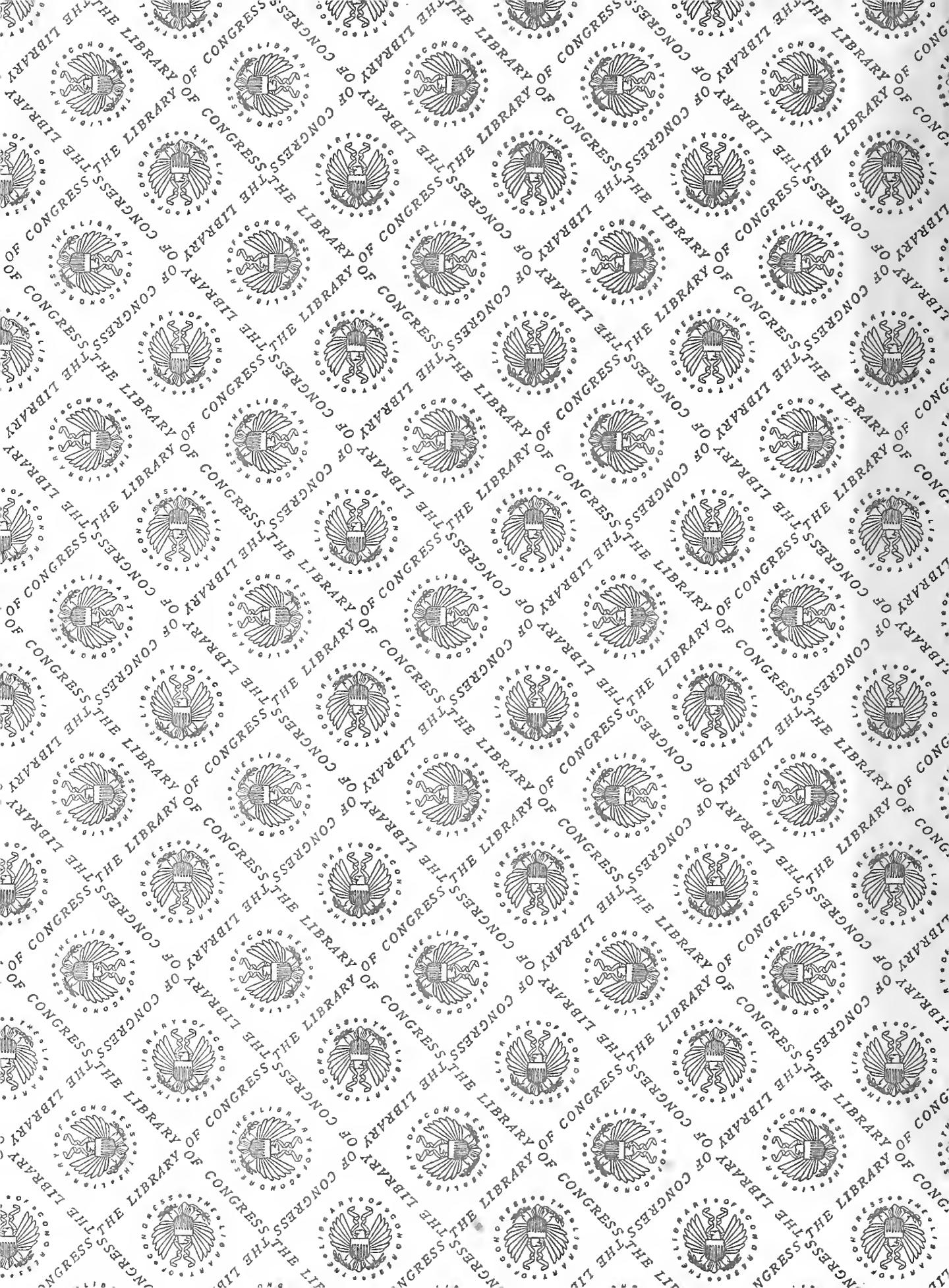
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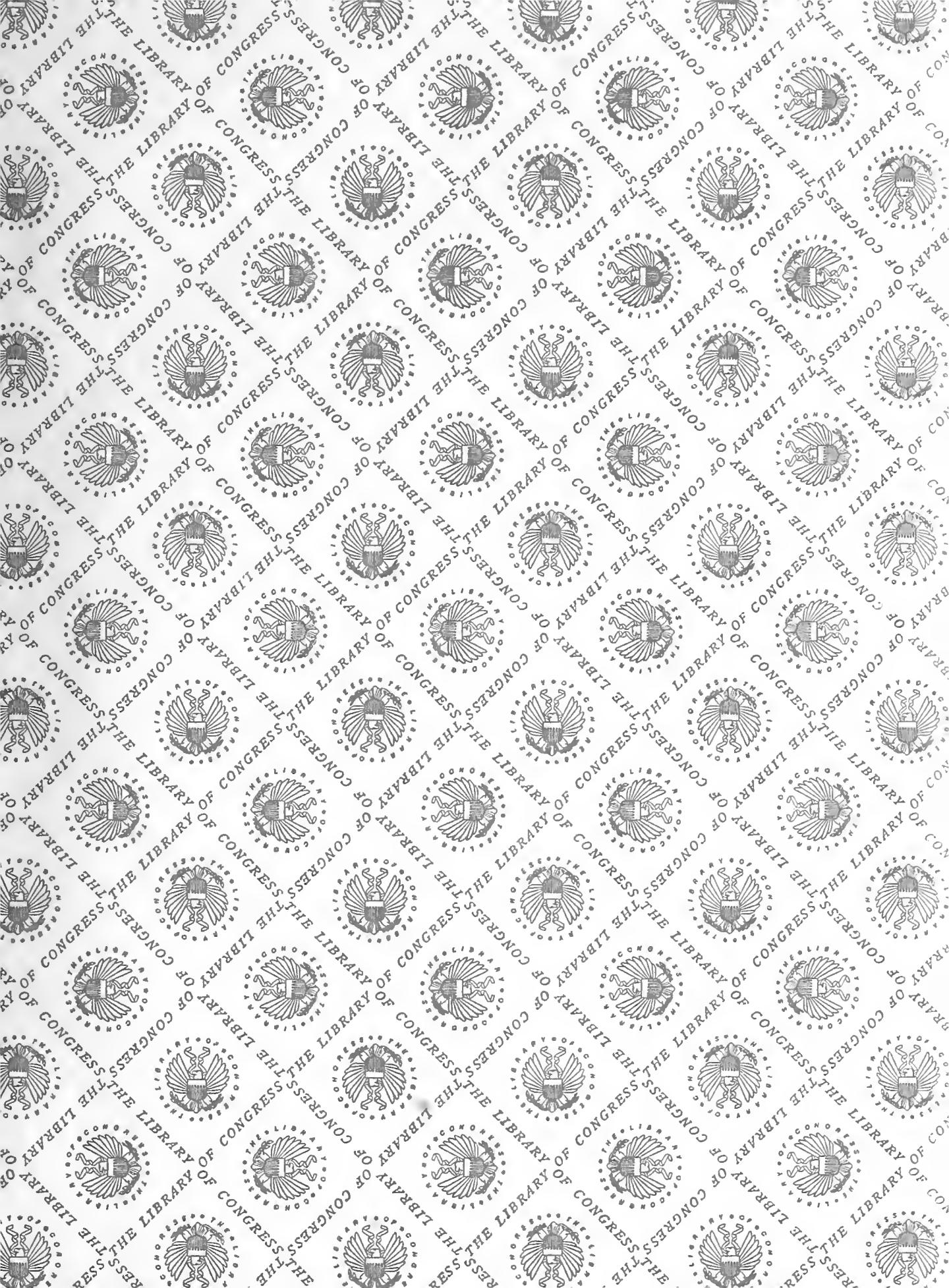
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ILLUSTRATED TOPICS FOR ANCIENT HISTORY

ARRANGED BY

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Topic A 1. History and the Beginnings of Civilization.

OUTLINE OF TOPIC.

1. History.
 - a) Definition.
 - b) Subdivisions.
2. Antiquity of man.
3. Great bequests of prehistoric man.
 - a) Use of fire.
 - b) Domestication of plants and animals.
 - c) Use of written language.
4. Races of men and their distribution.
 - a) Classification by color.
 - b) Classification by language.
 - c) The historic races.
5. Relation of geography to history.
 - a) Area,
 - b) Temperature,
 - c) Rainfall and
 - d) Land configuration (mountains, plains, coastline, etc.), as factors in shaping the history of countries and peoples.
 - e) Earliest centers of civilization.
 - 1) Nile and Tigris-Euphrates river valleys.
 - 2) Mediterranean basin.
 - 3) Geographic conditions as an explanation of the beginnings of history in 1 and 2).

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 1-2; Botsford, Ancient World, Secs. 1-10; Goodspeed, Secs. 1-5a; Morey, Ancient, pp. 7-22; Myers, Ancient, Secs. 1-19; Webster, Ancient, Secs. 1-13, 15, 42-44; West, Ancient, Secs. 1-10, 12, 15, 38; Westermann, Secs. 1-5, 31; Wolfson, Ancient, Secs. 1-12; Botsford, Greece, pp. Ixii-ixiii; Morey, Greece, pp. 11-19; West, Ancient World, Part I, Secs. 1-4, 6-9, 34-35.

Collateral Reading.—Myres, Dawn of History, pp. 7-44; Seignobos, ch. 1-2; Tozer, Classical Geography, ch. 1-4.

Additional Reading.—Anderson, Extinct Civilizations, ch. 1; Boughton, Ancient Peoples, Part I, ch. 1-2; George, Relations of Geography and History, ch. 1-2, 20; Lenormant and Chevallier, History of East, Vol. I, pp. 24-78; Verschoyle, Ancient Civilization, ch. 1.

SUGGESTIONS.

(1) Note as a result of the study of the definition of history: its relation to the prehistoric period; (2) the time involved in the historic period; (3) the debt owed to prehistoric man; (4) the parts of the human race concerned; and (5) the small area of the earth's surface involved, in the beginnings of history.

SOURCE-STUDY.

WHAT IS HISTORY?

The following selections from the leading historians of the ancient world throw some light upon the way history was looked upon in their day. It should be noted that each writes with a clearly defined purpose in mind. Are their purposes the same as those of the modern historian?

HERODOTUS. (460 B. C.-424[?] B. C.)

These are the researches of Herodotus of Halicarnassus, which he publishes, in the hope of thereby preserving from decay the remembrance of what men have done, and of preventing the great and wonderful actions of the Greeks and the Barbarians from losing their due need of glory; and, withal, to put on record what were their grounds of feud.—1. Introduction, trans. Rawlinson.

THUCYDIDES. (470 B. C.-398 B. C.)

Of the events of the war I have not ventured to speak from any chance information, nor according to any notion of my own; I have described nothing but what I either saw myself, or learned from others of whom I made the most careful and particular inquiry. The

task was a laborious one, because eye-witnesses of the same occurrences gave different accounts of them, as they remembered or were interested in the actions of one side or the other. And very likely the strictly historical character of my narrative may be disappointing to the ear. But if he who desires to have before his eyes a true picture of the events which have happened, and of the like events which may be expected to happen hereafter in the order of human things, shall pronounce what I have written to be useful, then I shall be satisfied. My history is an everlasting possession, not a prize composition which is heard and forgotten.—Trans. Jowett, I., Ch. 22.

POLYBIUS. (204-122[?] B. C.)

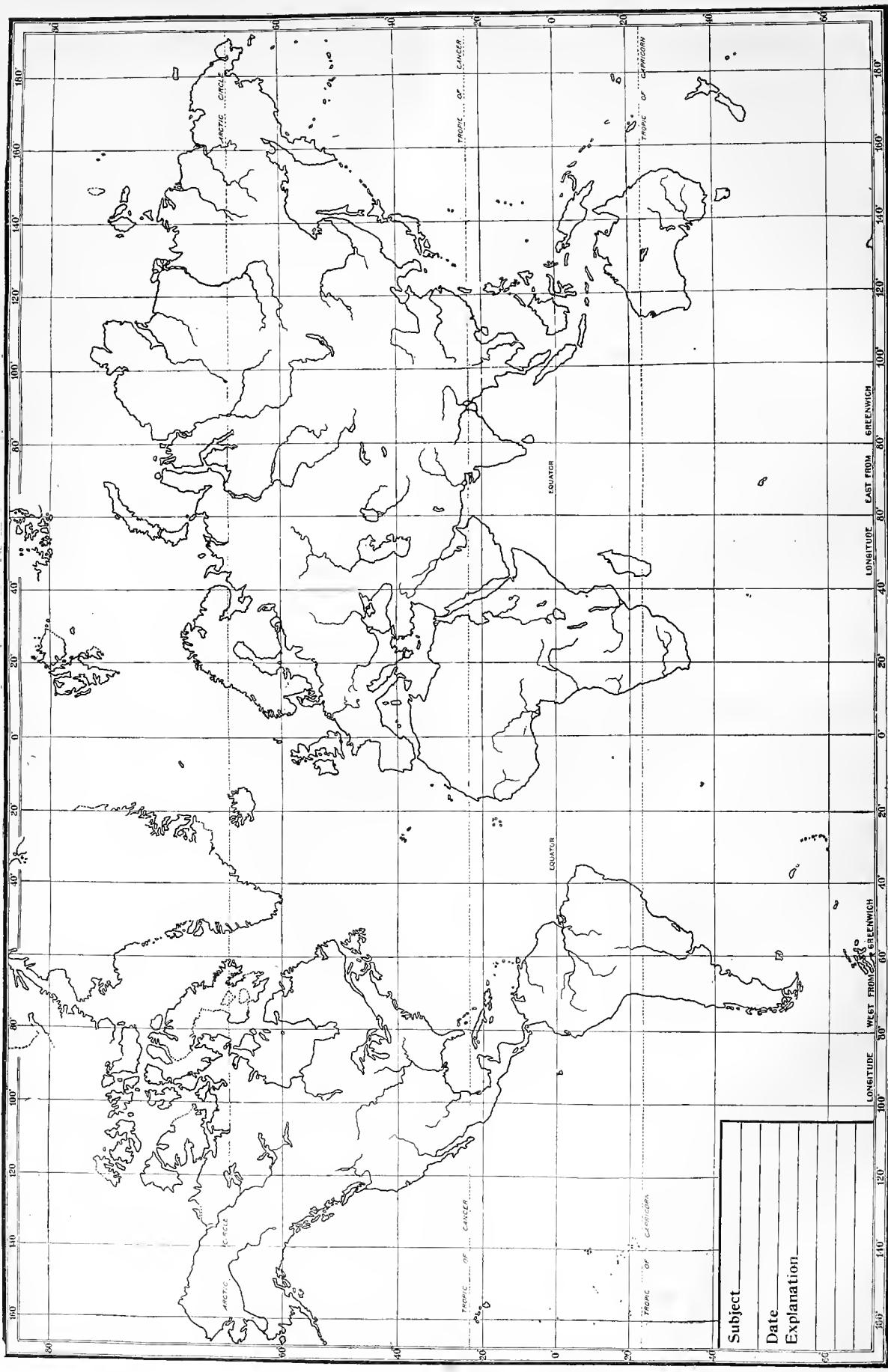
For as a living creature is rendered wholly useless if deprived of its eyes, so if you take truth from History, what is left is but an idle unprofitable tale. Therefore, one must not shrink from blaming one's friends or praising one's enemies; nor be afraid of finding fault with and commanding the same persons at different times. For it is impossible that men engaged in public affairs should always be right, and unlikely that they should always be wrong. Holding ourselves, therefore, entirely aloof from the actors, we must as historians make statements and pronounce judgment in accordance with the actions themselves.—Trans. Schueckburgh I., Ch. 14.

LIVY. (59 B. C.-17 A. D.)

I would have every man apply his mind seriously to consider these points, viz.: What their life and what their manners were; through what men and by what measures, both in peace and war, their empire was acquired and extended; then as discipline gradually declined, let him follow in his thoughts their morals, at first as slightly giving way, anon how they sunk more and more, then began to fall headlong, until he reaches the present times, when we can neither endure our vices, nor their remedies. This it is which is particularly salutary and profitable in the study of history, that you behold instances of every variety of conduct displayed on a conspicuous monument; that from thence you may select for yourself and your country that which you may imitate; thence note what is shameful in the undertaking, and shameful in the result, which you may avoid.—Introduction, trans. Bohn.

TACITUS. (54 A. D.-117 A. D.)

... The memorable transactions of the old republic, as well in her day of adversity, as in the tide of success, have been recorded by writers of splendid genius. Even in the time of Augustus there flourished a race of authors, from whose abilities that period might have received ample justice, but the spirit of adulation growing epidemic, the dignity of the historic character was lost. What has been transmitted to us concerning Tiberius, Caligula, Claudius and Nero, cannot be received without great mistrust. During the lives of those emperors, fear suppressed or disfigured the truth; and after their deaths, recent feelings gave an edge to resentment. For this reason, it is my intention shortly to state some particulars relating to Augustus, chiefly towards the close of his life; and thence to follow downward the thread of my narration through the reigns of Tiberius and his three immediate successors, free from animosity and partial affection, with the candour of a man who has no motives, either of love or hatred, to warp his integrity.—Annals, trans. Murphy, Bk. I., Ch. 1.



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Map Work for Topic A 1.

Show on the map the earliest centers of civilization and the distribution of the historic races.

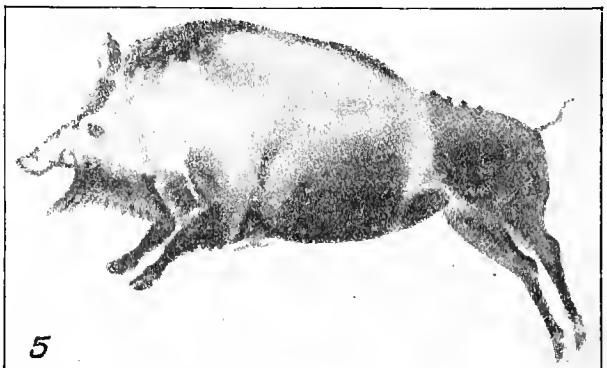
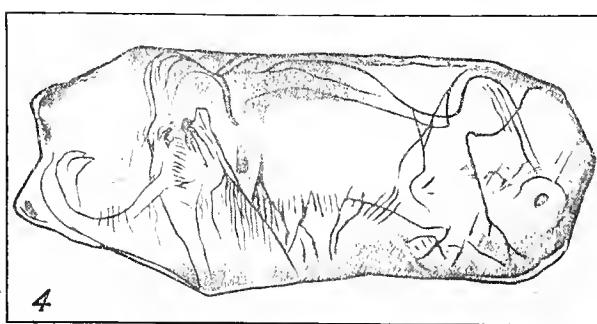
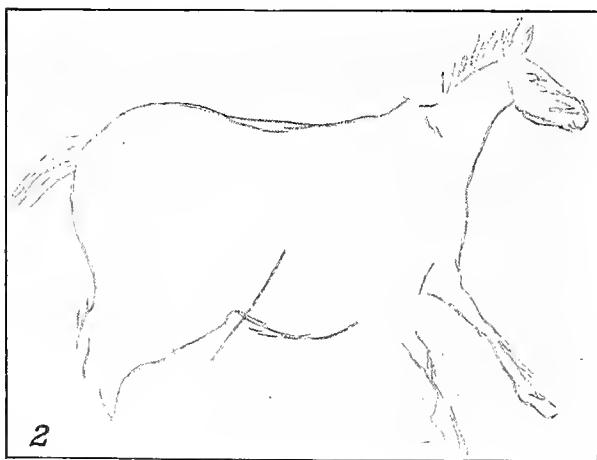
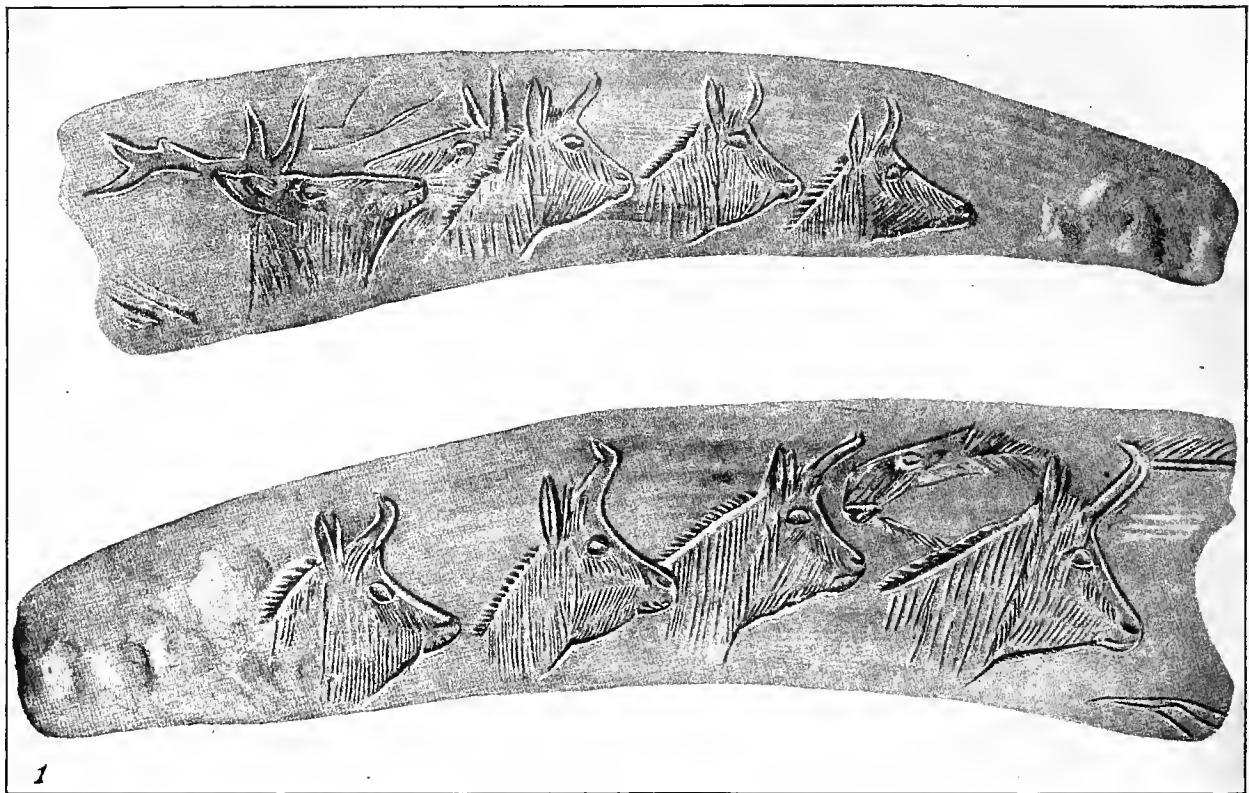
References: Putzger, pp. 2-3; Sanborn, p. 1; Botsford, Ancient World, p. 1; Morey, Ancient, p. 10; Myers, Ancient, p. 14; West, Ancient, p. 12; Wolfson, Ancient, p. 12; Morey, Greece, p. 20; West, Ancient World, Part I, p. 3.

THE HISTORIC RACES.



1. Head of Egyptian King, Seti I, photograph of Mummy. Copyright, Underwood & Underwood, N. Y.
2. Assurnazirpal, Assyrian King. From slab in British Museum. 3. Bust of Pericles. 4. Bust of Julius Cæsar.
Suggestive Questions: How closely do these types resemble the men of the present? The people of the leading nations of today? Which, if any, of these faces call to mind the modern business man, the professional man, the scholar? How? Which of these types is most common today?

PREHISTORIC MAN.



1. Tusk found in a cave in France. 2, 3, 4. Sketches of animals made by prehistoric man. 5. Wall sketch in a cave in Spain.

SUGGESTIVE QUESTIONS.

What animals were apparently known to man before the dawn of history? Have any of these disappeared since? What do these pictures tell us with reference to man's antiquity? His domestication of animals?

Topic A 2. The Nile Valley and its Gifts to Civilization.

OUTLINE OF TOPIC.

1. The overflow of the Nile.
2. Antiquity of the Egyptian civilization and its chief centers.
3. Extent of the Egyptian state—Conquests of 18th and 19th dynasties.
4. The people: their strong and weak points.
 - a) Class divisions.
 - b) Form of government.
 - c) Religion.
5. Contributions to progress.
 - a) In the industrial and fine arts.
 - b) In science and mathematics.
 - c) In writing and literature.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 3-12; Botsford, Ancient World, ch. 2; Goodspeed, Secs. 6-9, 18-47; Morey, Ancient, pp. 27-39; Myers, Ancient, Secs. 20-45; Webster, Ancient, Secs. 15-17, 26-32, 35-41; West, Ancient, Secs. 11-12, ch. 2; Westermann, Ancient, ch. I-2; Wolfson, Ancient, ch. 2; Botsford, Greece, pp. xv-xxii; Morey, Greece, pp. 45-56; West, Ancient World, Part I, Secs. 5-6, 8-33.

Collateral Reading.—Maspero, Ancient Egypt and Assyria, ch. 1-10; Myres, Dawn of History, ch. 3; Seignobos, ch. 3.

Additional Reading.—Anderson, Extinct Civilizations, ch. 3; Baikie, Story of the Pharaohs; Boughton, Ancient Peoples, Part III, ch. 2; Breasted, Egypt; Cunningham, Western Civilization, Vol. I, Book I, ch. 1; Erman, Life in Ancient Egypt; Grote, Vol. IV, ch. 20; Lenormant and Chevallier, History of East, Vol. I, pp. 192-337; Maspero, Egypt; Ancient Sites and Modern Scenes; Murison, Egypt; Rawlinson, Ancient Egypt; Sayce, Ancient Empires of East, ch. 1; Souttar, Egypt; Verschoyle, Ancient Civilization, ch. 2; Wilkinson, Ancient Egyptians.

Source Books.—Botsford, ch. 2; Davis, Greece, ch. 1; Webster, No. 1; Wright, pp. 297-313.

SUGGESTIONS.

Note the fact that Egypt is "the gift of the Nile"; the tremendous influence of religion on Egyptian life and achievements; and Egypt's services as the preserver of civilization for later peoples.

SOURCE MATERIAL.

THE EGYPTIAN RELIGION AND MORALS.

The influence of religion upon Egyptian life and culture makes it one of the most important subjects of study. The introduction to the *Book of the Dead* brings out clearly the so-called *Negative Confession* which the deceased was obliged to make in the presence of the "Two and Forty Assessors of the Dead" before the heart was weighed in the presence of the god Osiris. The extract from the *Book of the Breaths of Life* points clearly to a resurrection of the body. The precepts of the Egyptian nobleman, Ptah-Hotep, remind the reader of the Book of Proverbs or Ecclesiastes. The scribe Ani writes in a similar strain. The final selection emphasizes the importance for the Egyptian in this life of preparing for the life to come.

INTRODUCTION TO THE BOOK OF THE DEAD.

Homage to thee, O Great God, thou Lord of double Maati, I have come to thee, O my Lord, and I have brought myself hither that I may behold thy beauties. I know thee, and I know thy name, and I know the names of the two and forty gods who exist in this Hall of the double Maati, who live as warders of sinners and who feed upon their blood, on the day when the lives of men are taken into account in the presence of the god Unnefer; in truth, "Twin-sisters with two eyes, ladies of double Maati," is thy name. In truth, I have come to thee, and I have brought Maat (Righteousness) to thee, and I have destroyed Wickedness for thee, I have not done evil to mankind.

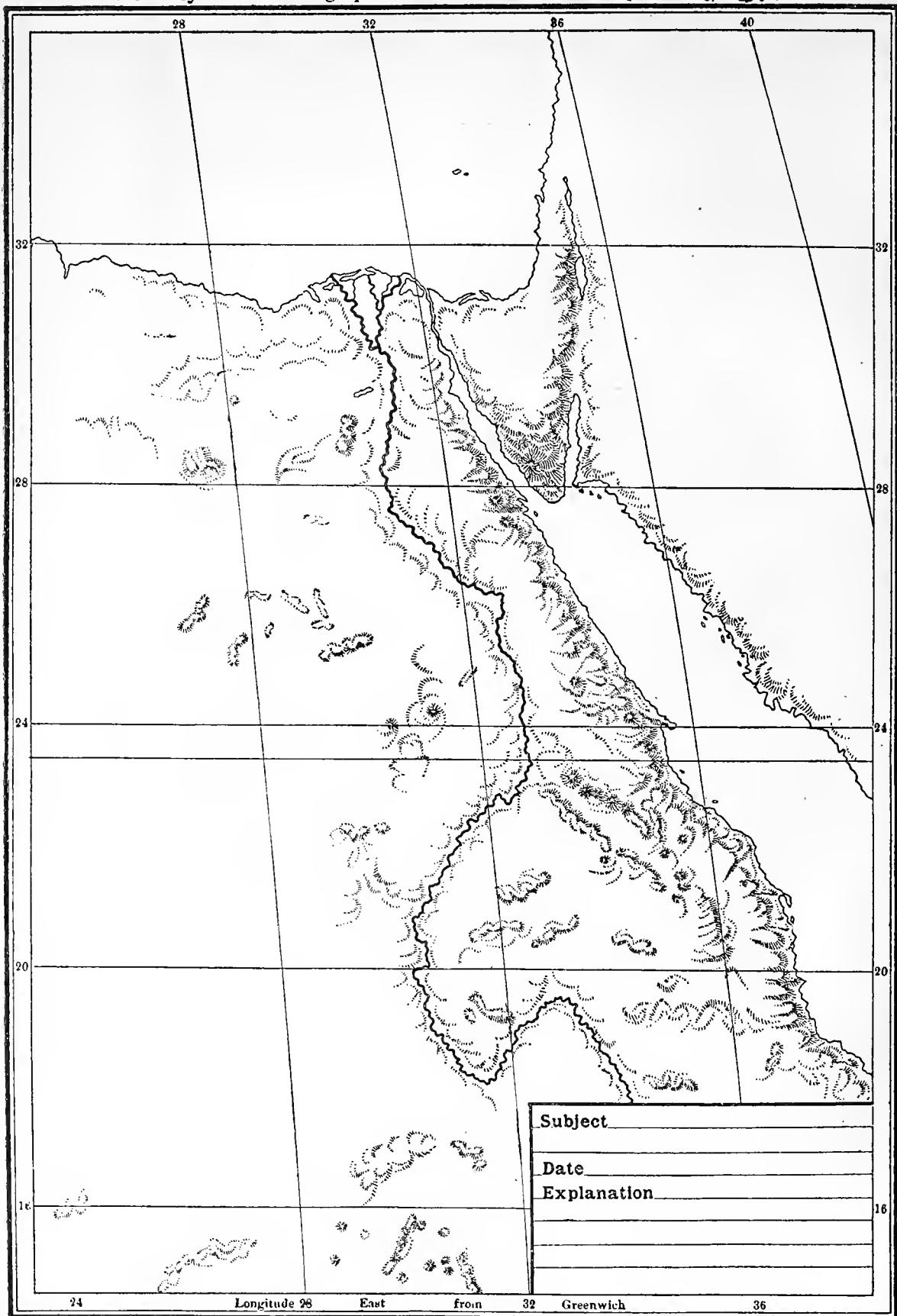
I have not oppressed the members of my family, I have not wrought evil in place of right and truth. I have had no knowledge of worthless men. I have not wrought evil. I have not made to be the first consideration of each day, that excessive labor should be performed for me. I have not brought forward my name for exaltation to honors. I have not ill-treated servants. I have not thought scorn of God. I have not defrauded the oppressed one of his property. I have not done that which is an abomination unto the gods. I have not caused harm to be done to the servant by his chief. I have not caused pain. I have made no man to suffer hunger. I have made no one to weep. I have done no murder, I have not given the order for murder to be done for me. I have not inflicted pain upon mankind. I have not defrauded the temples of their oblations. I have not carried off the cakes offered to the Khu's. I have not committed fornication. I have not polluted myself in the holy places of the god of my city, nor diminished the bushel. I have neither added to nor filched away land. I have not encroached upon the fields of others. I have not added to the weights of the scales. I have not mis-read the pointer of the scales. I have not carried away the milk from the mouths of children. I have not driven away the cattle which were upon their pastures. I have not snared the feathered fowl of the preserves of the gods. I have not caught fish with bait made of fish of their kind. I have not turned back the water at the time when it should flow. I have not cut a cutting in a canal of running water. I have not extinguished a fire when it should burn. I have not violated the times of offering the chosen meat offerings. I have not driven off the cattle from the property of the gods. I have not repulsed God in his manifestations. I am pure, I am pure, I am pure, I am pure.

Homage to you, O ye gods, who dwell in the Hall of double Maati, who are without evil in your bodies, and who live upon right and truth in the presence of the god Horus, who dwelleth in his divine Disk: deliver me from the god Baba, who feedeth upon the entrails of the mighty ones upon the day of the great judgment. O grant ye that I may come to you, for I have not committed faults, I have not sinned, I have not done evil, I have not borne false witness; therefore let nothing evil be done unto me. I live upon right and truth, I feed upon right and truth. I have performed the commandments of men as well as the things whereat the gods are gratified, I have made the god to be at peace with me by doing that which is his will. I have given bread to the hungry man, and water to the thirsty man, and apparel to the naked man, and a boat to the shipwrecked mariner. I have made holy offerings to the gods, and sepulchral meals to the Khu's. Be ye then my deliverers, be ye then my protectors, and make ye not accusation against me in the presence of the great god. I am clean of mouth and clean of hands; therefore let it be said unto me by those who shall behold me, "Come in peace; come in peace."—*Papyrus of Nu*, quoted by Myer, *Oldest Books in the World*, pp. 375-376, 377-378.

FROM THE BOOK OF THE BREATHS OF LIFE.

Hail to thee, . . . [name of the deceased]! Thine individuality is permanent. Thy body is durable. Thy mummy doth germinate.

(Continued on Page 4.)



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Map Work for Topic A 2.

Show on the map the chief cities, cataracts and greatest extent of ancient Egypt.

References: Dow, Plate I; Labberton, Plates I, II, IV; Putzger, p. 29; Sanborn, p. 22; Shepherd, p. 4; Botsford, Ancient, p. 3; Botsford, Ancient World, p. 10; Goodspeed, Ancient, pp. 3, 60; Morey, Ancient, p. 20; Myers, Ancient, p. 20; Webster, Ancient, p. 39; West, Ancient, pp. 12, 16; Westermann, p. 23; Wolfson, p. 24; Botsford, Greece, p. XVII; Morey, Greece, p. 46; West, Ancient World, Part I, p. 16.

THE EGYPTIAN TEMPLE.



Hall of Columns, Temple of Karnak.

(From the Model in the Metropolitan Museum, New York).

SUGGESTIVE QUESTIONS.

How would the building look from the outside? What seems to be the arrangement of the interior? What are the peculiar features of the temple? How would it impress a visitor? Why? What ornamentation, if any, was used on the building? What criticisms could be made of the building as a work of art?

SOURCE MATERIAL.—Continued.

Thou art not repulsed from heaven, neither from earth.
 Thou dost breathe for ever and ever.
 Thy flesh is on thy bones,
 Like unto thy form on earth.
 Thou dost drink, thou eatest with thy mouth.
 Thou receivest bread with the souls of the gods.
 Thy soul doth breathe for ever and ever.

O ye gods that dwell in the Lower Heaven
 Hearken unto the voice of . . . !*
 He is near unto you.
 There is no fault in him. He liveth in the truth.
 Let him enter then into the Lower Heaven!
 He hath received the Book of the Breaths of Life,
 That he may breathe with his soul,
 And that he may make any transformation at will;
 That his soul may go wherever it desireth,
 Living on the earth for ever and ever.—*De Horrack.*

PRECEPTS FROM THE BOOK OF PTAH-HOTEP.

He says to his son: Be not haughty because of thy knowledge; converse thou with the ignorant as with the scholar; for the barriers of art are never closed, no artist ever possessing that perfection to which he should aspire. But wisdom is more difficult to find than the emerald, because as to the latter, it is by slaves that it is discovered among the rocks of pegmatite.

If thou hast to do with a disputer whilst he is in his heat and he is thy superior in ability, lower the hands, bend the back, do not get into a passion with him. As he will not permit thee to destroy his speech; it is a great error to interrupt him, that proclaims, that thou art not capable of being tranquil when contradicted. . . .

If thou hast, in the position of a leader, power to decide upon the condition of a large number of men, seek the most perfect way of doing so, so that thy own position as to it may be without condemnation. Justice is great, unchangeable and assured, it has not been disturbed since the epoch of Osiris. . . .

If thou art an agriculturist, gather the harvest in the field which the great God hath given thee. Do not fill thy mouth at the home of thy neighbors, it is better to make thyself feared by the possessor. . . .

Be active during the time of thy existence, doing more than is commanded thee. Do not do wrong in the time of thy activity, he is a blame-worthy person who makes bad use of his time. Lose not the daily opportunity of increasing what thy house possesses. Activity produces riches and wealth does not continue when activity is relaxed.

If thou art a wise man, train up a son who will be pleasing to God. . . .

Be not of an irritable temper, as to what is happening around thee; scold only as to thine own affairs. Be not of an irritable temper towards thy neighbors; of better value is a compliment for what displeases thee than rudeness. . . .

If thou art wise watch thy house, love thy wife with purity. Fill her stomach with food, clothe her back; these are the cares to be bestowed on her body. Caress her and fulfill her wishes during the time of thy existence; it is a well-doing which does honor to its pos-

sessor. Be not brutal, tact will influence her better than force; . . .

If thou art a wise man, sitting in the Council of thy lord, direct thy thoughts towards what is wise. Impose silence upon thyself rather than pour out thy words. When thou speakest, know what they (thy opponents) can object against thee. It is an art to speak in the Council. . . .

If thou art great after having been low, thou art rich after having been poor, when thou art at the head of the city, thou shouldst know, not to take advantage of the fact of having reached to the first rank; harden not thy heart because of thy elevation; thou art become the overseer of the blessings of God. Put not behind thee the neighbor who is thy fellow-creature; be to him as a companion.

Bend thy back before thy superior. Thou art attached to the palace of the king; thy house is established in its fortune, and thy profits are as is fitting. . . .

When a son receives the instruction of his father, there is not any error in all his plans. Instruct in them thy son, a docile man whose wisdom may be agreeable to the great. . . . On the morrow knowledge will sustain him, whilst the ignorant will be crushed. . . .

A son who hears is like a follower of Horus, he is happy after having listened. He becomes great, he attains consideration; he teaches the same lesson to his children. . . .

As to thy thoughts, be abundant, but let thy mouth be restrained, and thou shalt argue with the great.—Myer, *Oldest Books in the World*, pp. 68-96.

PAPYRUS OF THE SCRIBE ANI.

Do not get drunk in the taverns in which they drink beer, for fear that one repeats words which may have gone out of thy mouth, without thou having perception of having pronounced them. Thou fallest, thy members are broken and no one extends a hand to thee; but thy drinking companions are there, who say, "Put out that drunkard!" One comes to seek thee for thy affairs and he finds thee wallowing on the earth as the little children. . . .

Place before thyself as an aim, the attainment of an old age, as to which people may be able to bear witness, to the end thou may be found having perfected thy house (the tomb) which is in the funeral valley, on the morning of the concealment of thy body. Place this before thyself in all the duties which thou hast to consider with thy eye. When thou wilt be also a very old man, thou wilt sleep in the midst of them; therein is no surprise for the one who acts well, he is prepared; act so that when thy messenger of death shall come for thee in order to take thee, he may find one who is ready. Certainly thou wilt not then have time to speak, because in coming, he is suddenly before thee. Say not: "I am a young man; wilt thou seize me?" for thou knowest not the time of thy death. Death comes, he seizes the nursling who is in the arms of his mother, as well as he who has reached old age. Behold: I have said to thee these excellent things which (thou ought) to consider in thy heart; do them; thou wilt become a good man and all evils will be far from thee.—Myer, *Oldest Books in the World*, pp. 132-133.

*Name of the deceased.

Topic A 3. The Tigris-Euphrates Valley and Its Successive Empires.

OUTLINE OF TOPIC.

1. The river valley: its characteristics and its influence on civilization.
2. The Old Babylonian Empire (the Chaldeans), 5000-1300 B. C.
 - a) Extent of early Empire.
 - b) Chief cities.
3. The Assyrian Empire, c. 1300-606 B. C.
 - a) Its beginnings.
 - b) The great conquerors and their possessions (First World Empire).
 - c) Chief cities.
4. The New Babylonian Empire, 606-538 B. C.
 - a) Its relation to the earlier empires.
 - b) Its influence on progress.
5. Babylonian-Assyrian civilization.
 - a) Elements contributed by early Babylonians (Chaldeans).
 - 1) Religion.
 - 2) Art—temple building.
 - 3) Writing and literature.
 - 4) Science and mathematics.
 - 5) Laws.
 - b) Government and the army.
 - c) Sculpture and architecture.
 - d) Strong and weak points of their civilization.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 14-21; Botsford, Ancient World, ch. 3; Goodspeed, Secs. 10-34, 62-73; Morey, Ancient, pp. 21-27, 51-60; Myers, Ancient, ch. 4-6; Webster, Ancient, Secs. 14, 21-22, 26-31, 34-41; West, Ancient, ch. 3; Westermann, Ancient, Secs. 34-47, 73-85; Wolfson, Ancient, ch. 3; Botsford, Greece, pp. xxxii-xli; Morey, Greece, pp. 32-44; West, Ancient World, Part I, Secs. 34-53.

Collateral Reading.—Maspero, Ancient Egypt and Assyria, ch. 11-20; Myres, Dawn of History, ch. 4-6; Sayce, Babylonians and Assyrians; Seignobos, ch. 4.

Additional Reading.—Anderson, Extinct Civilizations, ch. 2; Boughton, Ancient Peoples, Part IV, ch. 4; Goodspeed, Babylonians and Assyrians; Grote, Vol. IV, ch. 19; Lenormant and Chevallier, History of East, Vol. I, pp. 338-508; Murison, Babylon and Assyria; Ragozin, Story of Assyria; Ragozin, Story of Chaldaea, Ragozin, Story of Media, Babylon and Persia; Sayce, Ancient Empires of East, ch. 2; Smith, Assyria; Smith, Babylon; Souttar, Babylon and Assyria; Verschoyle, Ancient Civilization, ch. 3.

Source Books.—Botsford, ch. 3; Davis, Greece, ch. 2; Webster, No. 2; Wright, pp. 293-295.

SUGGESTIONS.

(1-4) Note especially the differences between the upper and lower valley with its influence on the people (highlanders and lowlanders); the succession of empires; their chief centers and extent.

(5) Note the foundations for the later civilization laid by the early Babylonians or Chaldeans, "the scholars" of the valley; and the great conquests and contributions to government of the Assyrians, "the warriors" of the valley.

SOURCE-STUDY.

THE CODE OF HAMMURABI AND THE CHALDAEAN ACCOUNT OF THE DELUGE.

The people of the Tigris Euphrates valley were noted for their development of law and government. The code which follows is very modern in many particulars. In places it suggests the Mosaic code of "an eye for an eye," and "a tooth for a tooth." The Chaldean account of the Flood should be

compared with that to be found in the Old Testament (Genesis, ch. VI-VIII). These extracts illustrate the possible influence of the Chaldeans upon the life and literature of the Hebrews.

If a man bring an accusation against a man and charge him with a (capital) crime, but cannot prove it, he, the accuser, shall be put to death.

If a man in a case (pending judgment) bear false witness, or do not establish the testimony he has given, if that case be a case involving life, that man shall be put to death.

If a man steal the property of a god or palace, that man shall be put to death; and he who receives from his hand the stolen (property) shall also be put to death.

If a man aid a male or female slave of a freeman to escape from the city gate, he shall be put to death.

If a man practice brigandage and be captured, that man shall be put to death.

If the brigand be not captured, the man who has been robbed, shall in the presence of the god make an itemized statement of his loss, and the city and the governor, in whose province and jurisdiction the robbery was committed, shall compensate him for whatever was lost.

If a man be in debt and sell his wife, son, or daughter, or bind them over to service, for three years they shall work in the house of their purchaser or master; in the fourth year they shall be given their freedom.

If a woman hate her husband and say: "Thou shalt not have me," they shall inquire into her antecedents for her defects; and if she have been a careful mistress and be without reproach and her husband have been going about greatly belittling her, that woman has no blame. She shall receive her dowry and shall go to her father's house.

If she have not been a careful mistress, have gadded about and have belittled her husband, they shall throw that woman into the water.

If a son strike his father, they shall cut off his fingers.

If a man destroy the eye of another man, they shall destroy his eye.

If one break a man's bone, they shall break his bone.

If a man knock out a tooth of a man of his own rank, they shall knock out his tooth.

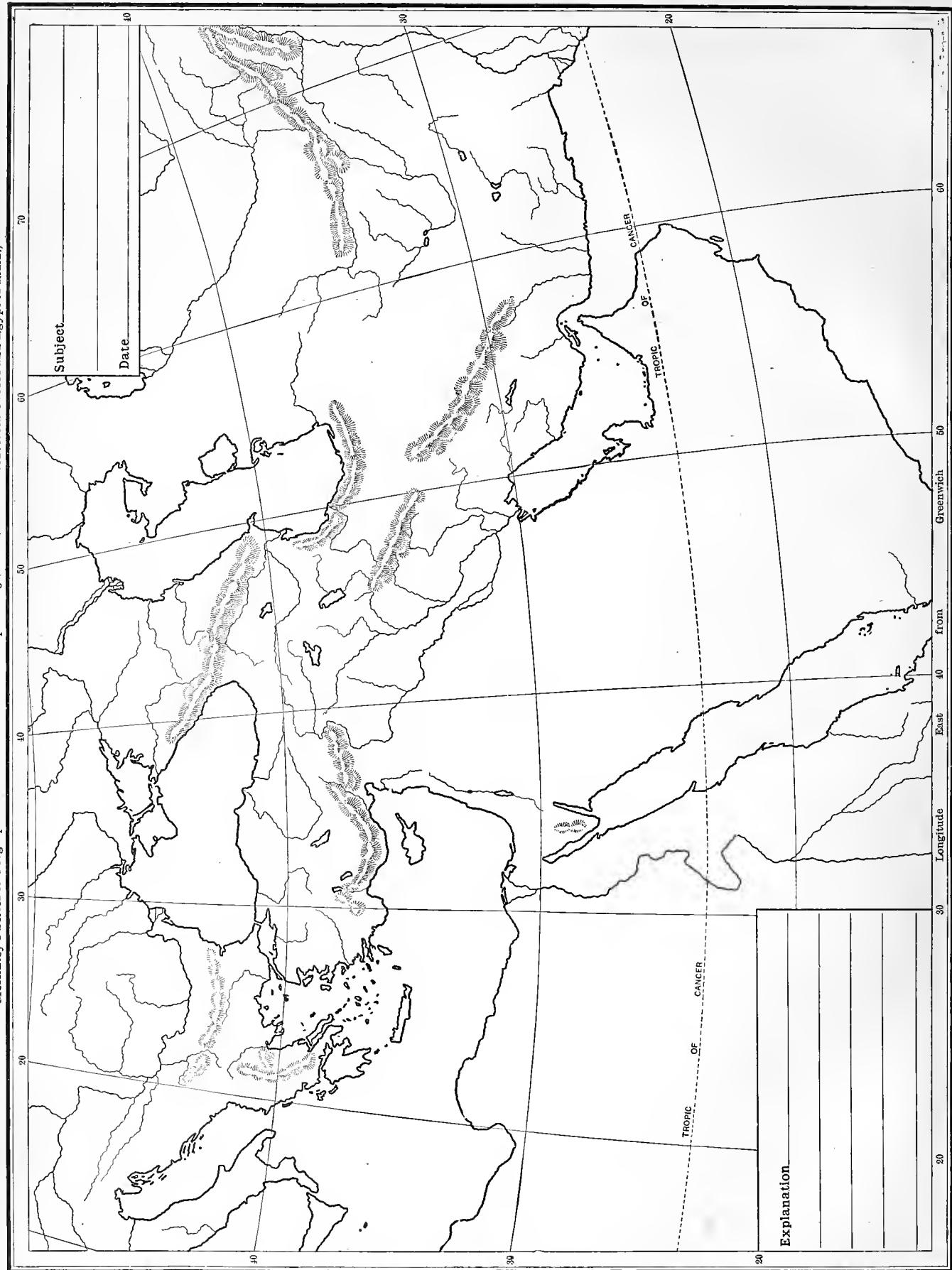
If a physician operate on a man for a severe wound (or make a severe wound upon a man) with a bronze lancet and save the man's life; or if he open an abscess (in the eye) of a man with a bronze lancet and save that man's eye, he shall receive ten shekels of silver (as his fee).

If a physician operate on a man for a severe wound with a bronze lancet and cause the man's death; or open an abscess (in the eye) of a man with a bronze lancet and destroy the man's eye, they shall cut off his fingers.

If a builder build a house for a man and do not make its construction firm, and the house which he has built collapse and cause the death of the owner of the house that builder shall be put to death.

If a man's bull have been wont to gore and they have made known to him his habit of goring, and he have not protected his horns or have not tied him up, and that bull gore the son of a man and bring about his death, he shall pay one-half mana of silver.—Code of Hammurabi, King of Babylon, 2250 B. C., trans. Harper.

(Continued on Page 4.)

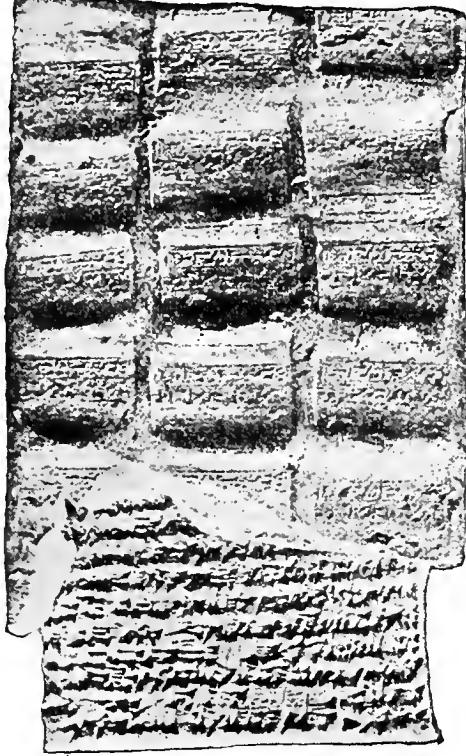


Map Work for Topic A 3.

Show on the map the three great empires of the Tigris-Euphrates valley with their chief centers of culture.

References: Dow, Plate 1; Labberton, Plates II-IV, V-VII; Murray, I; Putzger, p. 2; Shepherd, pp. 5, 8; Botsford, Ancient, p. 3; Botsford, Ancient World, pp. 24, 48; Goodspeed, Ancient, pp. 3, 60; Morey, Ancient, Nos. 2, 4; Myers, Ancient, pp. 64, 72; Webster, Ancient, p. 58; West, Ancient, p. 66; Wolfson, ³² B. S. Morey, ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ 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4



5



1a



1, 1a. From originals in University of Pennsylvania Museum of Archaeology.

2, 3, 4, 5. From originals in Metropolitan Museum of Art, New York.

SUGGESTIVE QUESTIONS.
How many different forms of tablets are represented? What is the shape of the characters upon the tablets? What differences do you note between them? Do you note any points of similarity between these and the Egyptian writing?

SOURCE-STUDY.—Continued.

CHALDAEAN ACCOUNT OF THE DELUGE.

Nûh-napishtim saith to him, even to Gilgamesh:
 Let me unfold to thee, Gilgamesh, a secret story,
 And the decree of the gods let me tell thee!
 Shurippak, a city thou knowest,—
 On the banks of the Euphrates it lieth;
 That city was full of violence, and the gods within it—
 To make a flood their heart urged them, even the mighty
 gods.

* * * * *

“Man of Shurippak, son of Ubara-Tutu,
 Pull down the house, and build a ship!
 Leave goods, seek life!
 Property forsake, and life preserve!
 Cause seed of life of every sort to go up into the ship!
 The ship which thou shalt build,
 Exact be its dimensions,
 Equal be its breadth and its length!
 On the ocean launch it!”
 I understood, and said unto Ia my lord;
 “The command, my lord, which thou spakest thus,
 I honour, I will do [it]!”

* * * * *

With all that I had of seed of life of every sort [I
 freighted it];
 I put on board all my family and my clan;
 Cattle of the field, wild beasts of the field, all the crafts-
 men, I put on board.

One day the southern blast . . .
 Hard it blew, and . . .
 Like a battle-charge upon mankind rush [the waters].
 One no longer sees another;
 No more are men discerned in (described from) heaven.

During six days and nights
 Wind, flood, storm, ever more fiercely whelmed the land.
 When the seventh day came, storm (and) flood ceased
 the battle,
 Wherein they had contended like a host:
 The sea lulled, the blast fell, the flood ceased.
 I looked for the people [*udma*], with a cry of lamenta-
 tion;

But all mankind had turned again to clay:
 The tilled land was become like the waste.
 I opened the window, and daylight fell upon my cheeks;
 Crouching I sit (and) weep;
 Over my cheeks course my tears.

I looked at the quarters (of heaven), the borders of the
 sea;

Toward the twelfth point rose the land.
 To the country of Nizir the ship made way;
 The mountain of the country of Nizir caught the ship,
 and suffered it not to stir.

But, when the seventh day was come,
 I brought out a dove (and) let it go.
 The dove went to and fro, but
 Found no foothold (*lit.* standing-place), and returned.
 Then I brought out a swallow (and) let it go.
 The swallow went to and fro, but
 Found no foothold, and returned.
 Then I brought out a raven (and) let it go:

The raven went off, noticed the drying of the water, and
 Feeding, wading, croaking, returned not.
 Then I brought out (everything) to the four winds,
 offered victims,
 Made an offering of incense on the mountain top;
 Seven and seven tripods I set,
 Into their bowls I poured calamus, cedar, fragrant
 herbs;
 The gods snuffed the odour,
 The gods snuffed the pleasant odour,
 The gods like flies swarmed above the sacrificer.
 But when Ishtar was come from afar,
 She lifted up the Great Gems (?), which Anu had made
 to adorn her.
 “These gods,” (she cried) “by mine azure collar (*lit.* by
 the lapis lazuli of my neck), I will never forget!
 These days will I bear in mind, and nevermore forget!
 Let the gods go to the incense-offering:
 (But) let Bel never go to the incense-offering!
 Forasmuch as he took no counsel, but caused the flood,
 And delivered my people to destruction.”
 But when Bel was come from afar,
 He saw the ship, and Bel waxed wrathful;
 He was filled with rage at the gods, (and) the Igigi
 (*i. e.* the spirits of heaven):
 “Some soul” (he cried) “hath escaped!
 Let not a man survive the destruction!”
 Ninib frameth his mouth and speaketh—
 He saith to the warrior Bel:
 “Who then but Ia doeth the thing?
 Ia is versed in every wile.”
 Ia frameth his mouth and speaketh—
 He saith to the warrior Bel:
 “Thou, O sage of the gods (and) warrior—
 In nowise hast thou been well-counselled in causing a
 flood!
 On the sinner lay his sin!
 On the guilty lay his guilt!
 (But) remit (somewhat)! let him not be cut off! for-
 bear! let him not [be swept away]!
 Instead of thy causing a flood,
 Let the lion come and minish mankind!
 Instead of thy causing a flood,
 Let the Leopard come and minish mankind!
 Instead of thy causing a flood,
 Let famine break out and [desolate] the land!
 Instead of thy causing a flood,
 Let pestilence (*lit.* Girra; *i. e.* the god of plague) come
 and slay mankind!
 I divulged not the decision of the mighty gods;
 (Someone) caused Atranasis to see visions, and so he
 heard the decision of the gods.”
 Thereupon he took counsel with himself (*or* made up
 his mind);
 Bel came on board the ship,
 Seized my hand and led me up (out of the ship),
 Let up my wife (and) made her kneel beside me;
 He turned us face to face, and standing between us
 blessed us (saying):
 “Ere this, Nûh-napishtim was human;
 But now Nûh-napishtim and his wife shall be like us
 gods!
 Nûh-napishtim shall dwell far away (from men), at the
 mouth of the rivers!”
 Then they took me, and made me dwell far away, at
 the mouth of the rivers.—Trans. by Paul Haupt.

Topic A 4. The Early Peoples of the Mediterranean Basin.

OUTLINE OF TOPIC.

1. The Phoenicians.
 - a) Chief cities.
 - b) Native and foreign articles of trade.
 - c) Sea and overland routes.
 - d) Contributions to civilization.
 - 1) The alphabet.
 - 2) Art of navigation.
 - e) Influence on the spread of civilization through commerce and colonization—chief colonies.
2. The Hebrews.
 - a) Their wanderings and the influence of these on their religious development.
 - b) The means by which they preserved their religious ideas.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 22-25; Botsford, Ancient World, ch. 4; Goodspeed, Secs. 48-61, 67; Morey, Ancient, ch. 3; Myers, Ancient, ch. 7-8; Webster, Ancient, Secs. 18-20, 32-33, 36-37, 41; West, Ancient, ch. 4; Westermann, Ancient, ch. 5; Wolfson, Ancient, ch. 4; Botsford, Greece, pp. lii-lviii; Morey, Greece, pp. 56-65; West, Ancient World, Part I, Secs. 54-68.

Collateral Reading.—Hosmer, Jews; Myres, Dawn of History, ch. 7; Seignobos, ch. 7-8.

Additional Reading.—Anderson, Extinct Civilizations, ch. 4; Boughton, Ancient Peoples, Part IV, ch. 2-3; Cunningham, Western Civilization, Vol. I, Book 1, ch. 2-3; Grote, Vol. IV, ch. 18, 21; Kent, Hebrew People; Lenormant and Chevallier, History of East, Vol. I, pp. 79-191, Vol. II, pp. 143-234; Ottley, History of the Hebrews; Sayce, Ancient Empires of the East, ch. 3; Souttar, The Hebrews and Phoenicia; Verschoyle, Ancient Civilization, ch. 4-5.

Source Book.—Botsford, ch. 4.

SUGGESTIONS.

(1) Note the influence of their country on the Phoenicians in promoting sea-faring and commerce; its favorable location as the link between the earliest centers of civilization; and the wide range of their trading operations with the consequent spread of their civilization.

(2) Note the peculiar service rendered by the Hebrews; the debt which they owed to their neighbors; and the way their beliefs were handed down to later peoples.

SOURCE-STUDY.

PHOENICIAN AND CARTHAGINIAN TRADING OPERATIONS.

The selection from the *Old Testament* describes in great detail the articles exchanged and the localities visited by these early traders. It also illustrates the value of the historical portions of the *Old Testament* as source material. The voyage of Hanno indicates the extent to which their trading operations were carried, contributing much to our knowledge of geography, and resulting often in the colonization of the uncivilized portions of the ancient world. Their methods of dealing with their savage customers is described by Herodotus. The love of gain often worked injury to the people concerned as Polybius brings out in his contrast of the Romans and Carthaginians.

And say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God; O Tyrus, thou hast said, I am of perfect beauty.

Thy borders are in the midst of the seas, thy builders have perfected thy beauty.

They have made all thy ship boards of fir trees of Senir: they have taken cedars from Lebanon to make masts for thee.

Of the oaks of Bashan have they made thine oars; the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim.

Fine linen with broidered work from Egypt was that which thou spreadest forth to be thy sail; blue and purple from the isles of Elishah was that which covered thee.

The inhabitants of Zidon and Arvad were thy mariners: thy wise men, O Tyrus, that were in thee, were thy pilots.

The ancients of Gebal and the wise men thereof were in thee thy calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

They of Persia and of Lud and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

The men of Arvad with thine army were upon thy walls round about, and the Gammadim were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

Tarshish was thy merchant by reason of the multitude of all kind of riches; with silver, iron, tin, and lead, they traded in thy fairs.

Javan, Tubal, and Meshech, they were thy merchants: they traded the persons of men and vessels of brass in thy market.

They of the house of Togarmah traded in thy fairs with horses and horsemen and mules.

The men of Dedan were thy merchants; many isles were the merchandise of thine hand: they brought thee for a present, horns of ivory and ebony.

Syria was thy merchant by reason of the multitude of the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and agate.

Judah, and the land of Israel, they were thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and balm.

Damascus was thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon, and white wool.

Dan also and Javan going to and fro occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

Dedan was thy merchant in precious clothes for chariots.

Arabia, and all the princes of Kedar, they occupied with thee in lambs, and rams, and goats: in these were they thy merchants.

The merchants of Sheba and Raamah, they were thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad, were thy merchants.

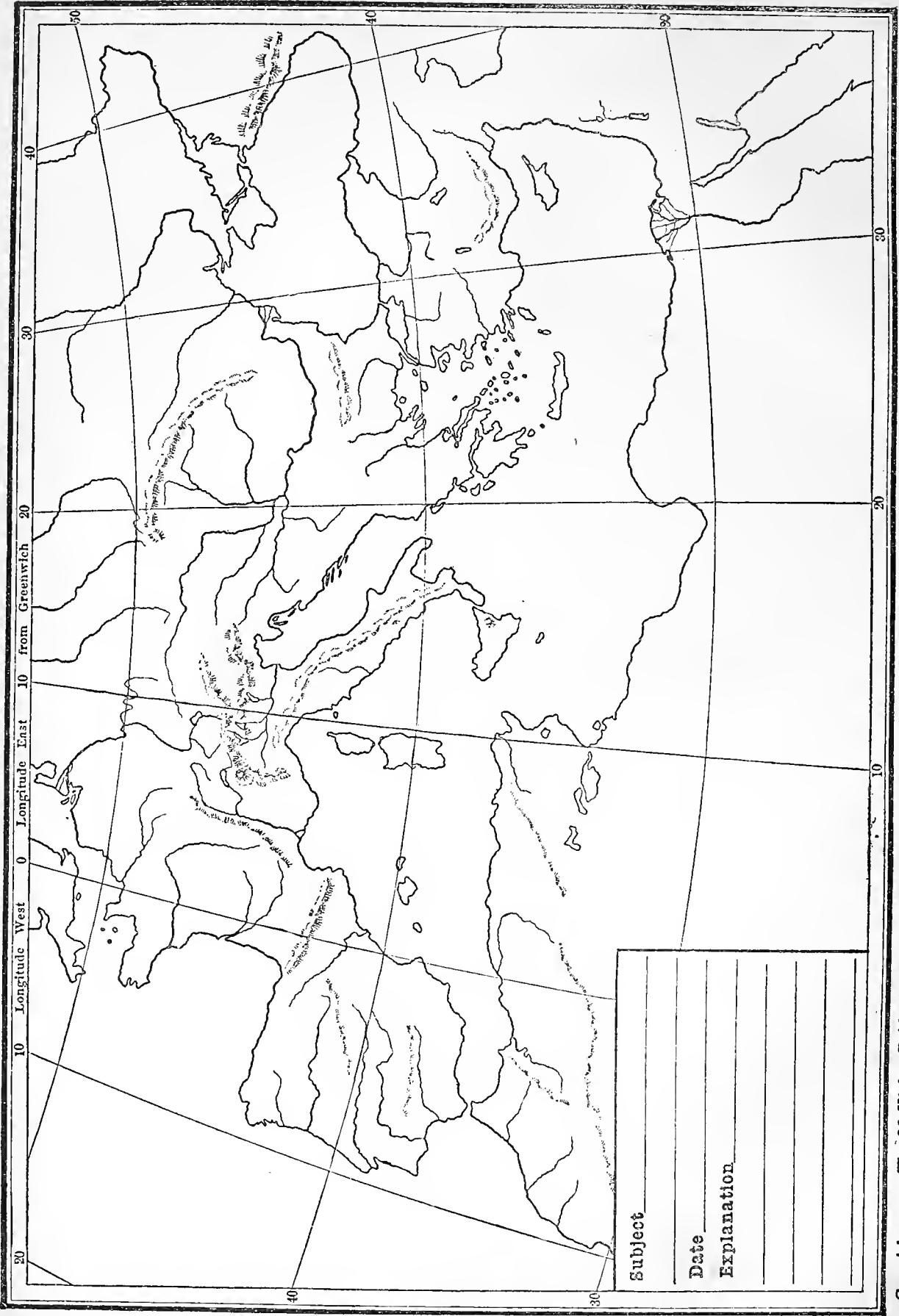
These were thy merchants in all sorts of things, in blue clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar, among thy merchandise.

The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

Thy rowers have brought thee into great waters: the east wind hath broken thee in the midst of the seas.

Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that are in thee, and in all thy company which is in the midst of thee, shall fall into the midst of the seas in the day of thy ruin.—Ezekiel, 27:3-27.

(Continued on Page 4.)



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Map Work for Topic A 4.

Show on the map the location of Phoenicia; its principal cities; the land and sea routes used; the localities reached by their trading operations with the names of products exchanged.

References: (a) Dow, Plate 2; Labberton, Plate III; Putzger, pp. 2-3; Shepherd, pp. 5, 12; Botsford, Ancient, p. 3; Botsford, Ancient, p. 89; Morey, Ancient, p. 40; Myers, Ancient, p. 154; Webster, p. 88; West, Ancient, pp. 62, 100; Westermann, Ancient, p. 98; Wolfson, Ancient, p. 52; Botsford, Greece, p. 17; Morey, Greece, pp. 57, 136-137; West, Ancient World, Part I, pp. 61, 98.

THE DEVELOPMENT OF THE ALPHABET.

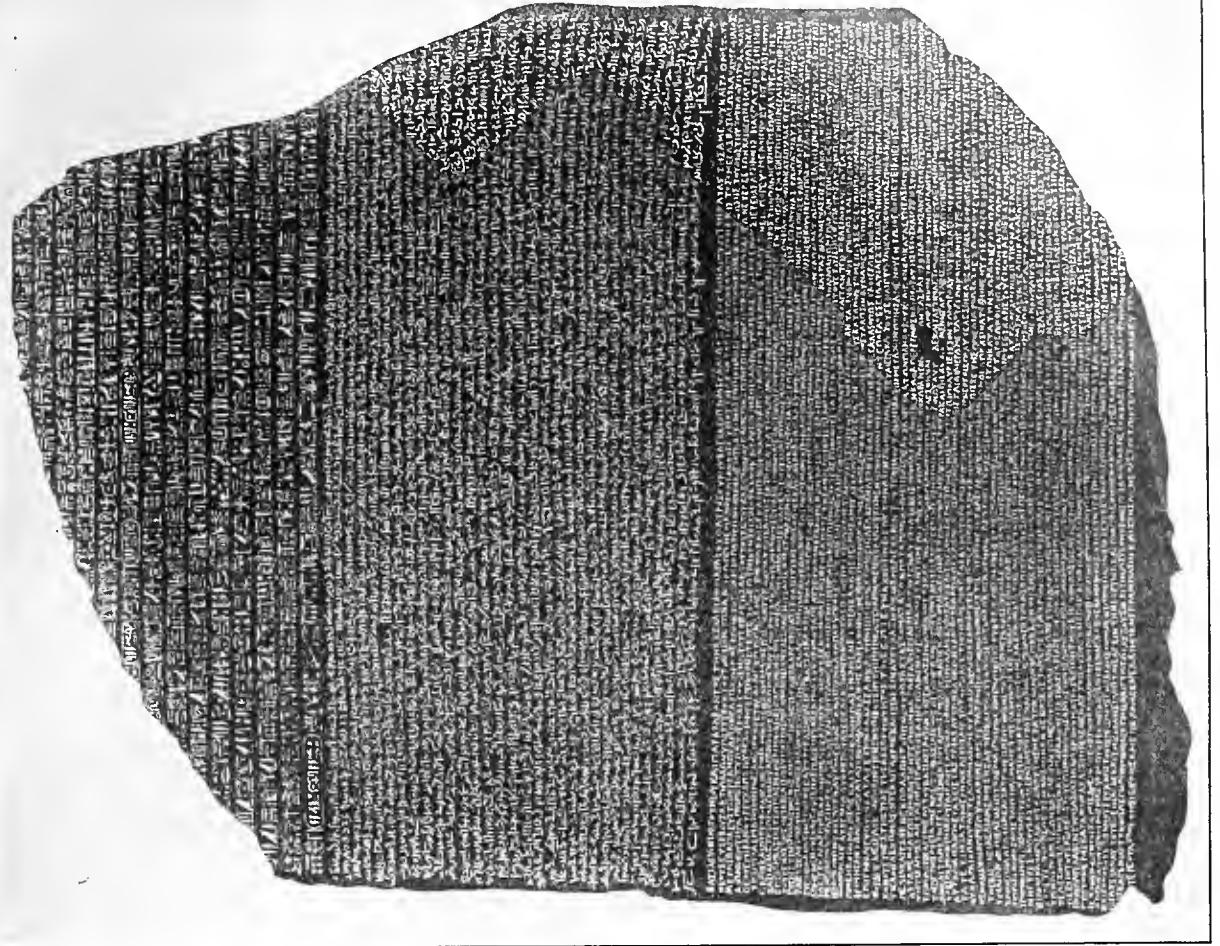
Values.	EGYPTIAN.		SEMITIC.		LATER EQUIVALENTS.		Hebrew.
	Hieroglyphic.	Illiatic.	Phoenician.	Greek.	RoEen.	Hi.	
<i>a</i>	eagle			A	A	א	1
<i>b</i>	crane			B	B	ב	2
<i>h (g)</i>	throne			C	Δ	כ	3
<i>t (d)</i>	hand			D	Δ	ת	4
<i>h</i>	meander			E	E	ה	5
<i>f</i>	cerastes			F	Y	ו	6
<i>z</i>	duck			G	Z	ז	7
<i>χ (kh)</i>	sieve			H	Θ	ח	8
<i>θ (th)</i>	tongs			I	Ι	ט	9
<i>i</i>	parallels			J	Ι	א	10
<i>k</i>	bowl			K	Κ	כ	11
<i>l</i>	lioness			L	Λ	ל	12
<i>m</i>	owl			M	Μ	מ	13
<i>n</i>	water			N	Ν	נ	14
<i>s</i>	chairback			O	Ο	ס	15
<i>á</i>		P	Ο	ע	16
<i>p</i>	shutter			P	Π	ע	17
<i>t' (ts)</i>	snake			Q	Φ	צ	18
<i>q</i>	anglo			R	Ρ	צ	19
<i>r</i>	mouth			S	Ρ	צ	20
<i>s (sh)</i>	inundated garden			T	Τ	צ	21
<i>t</i>	lasso			ת	ת	צ	22

Development of the alphabet.

SUGGESTIVE QUESTIONS.

Note the development of the letter **A** or of any other character. What are the various stages in the changes which the character undergoes from its original to its final form, and what people participated in those changes? What differences do you note between the two forms of writing upon the Rosetta Stone? Which characters represent more nearly our modern alphabet? What modern letters are distinguishable?

The Rosetta Stone, from original in British Museum.



SOURCE-STUDY.—Continued.

AN EARLY VOYAGE OF TRADE AND EXPLORATION BY HANNO THE CARTHAGINIAN.*

It was decreed by the Carthaginians that Hanno should sail beyond the Pillars of Hercules and found cities of the Liby-Phenicians. Accordingly he sailed with sixty ships of fifty oars each, and a multitude of men and women to the number of thirty thousand, and provisions and other equipment.

When we had set sail and passed the Pillars, after two days' voyage, we founded the first city. . . . Below this city lay a great plain. Sailing thence westward we came to Soloeis, a promontory of Libya, thickly covered with trees. Here we built a temple to Poseidon; and proceeded thence half-a-day's journey eastward, till we reached a lake lying not far from the sea, and filled with abundance of great reeds. Here were feeding elephants and a great number of other wild animals.

After we had gone a day's sail beyond the lakes we founded cities near to the sea. . . . Sailing thence we came to Lixus, a great river which flows from Libya. On its banks the Lixitæ, a wandering tribe, were feeding their flocks. With these we made friendship, and remained among them certain days. Beyond these dwell the Inhospitable Aethiopians, inhabiting a country that abounds with wild beasts and is divided by high mountains, from which mountains flows, it is said, the river Lixus. About these mountains dwell the Troglodytæ, men of strange aspect. Of these the Lixitæ said that they could run swifter than horses. Having procured interpreters . . . we coasted for two days along an uninhabited country, going southwards. . . . Sailing up a great river which is called Chretes, we came to a lake, in which are three islands. . . . Proceeding thence a day's sail, we came to the furthest shore of the lake. Here it is overhung by great mountains, in which dwell savage men clothed with the skins of beasts. These drove us away, pelting us with stones, so that we could not land. Sailing thence, we came to another river, great and broad, and full of crocodiles and river-horses. . . . Having sailed by streams of fire, we came to a bay which is called the Southern Horn. At the end of this bay lay an island like to that which has been before described. This island had a lake, and in

*“He is supposed to have been either the father or the son of the Hamilcar, who fell at Himera.”—Church, *Carthage*, p. 95.

this lake another island, full of savage people, of whom the greater part were women. Their bodies were covered with hair, and our interpreters called them Gorillas. We pursued them, but the men we were not able to catch; for being able to climb the precipices and defending themselves with stones, these all escaped. But we caught three women. But when these, biting and tearing those that led them, would not follow us, we slew them, and flaying off their skins, carried these to Carthage. Further we did not sail, for our food failed us.—Church, *Carthage*, pp. 95-100; Lenormant and Chevalier, *Ancient History of the East*, II., pp. 263-269.

METHODS OF BARTER.

The Carthaginians say also this, namely that there is a place in Libya and men dwelling there, outside the Pillars of Heracles, to whom when they have come and have taken the merchandise forth from their ships, they set it in order along the beach and embark again in their ships, and after that they raise a smoke; and the natives of the country seeing the smoke come to the sea, and then they lay down gold as an equivalent for the merchandise and retire to a distance away from the merchandise. The Carthaginians upon that disembark and examine it, and if the gold is in their opinion sufficient for the value of the merchandise, they take it up and go their way; but if not, they embark again and sit there; and the others approach and straightway add more gold to the former, until they satisfy them: and they say that neither party wrongs the other; for neither do the Carthaginians lay hands on the gold until it is made equal to the value of their merchandise, nor do the others lay hands on the merchandise until the Carthaginians have taken the gold.—Herodotus, trans. Macaulay, IV., Ch. 196.

INFLUENCE OF TRADE ON THE PEOPLE.

In the view of the latter [Carthaginians] nothing is disgraceful that makes for gain; with the former [Romans] nothing is more disgraceful than to receive bribes and to make profit by improper means. For they regard wealth obtained from unlawful transactions to be as much a subject of reproach, as a fair profit from the most unquestioned source is of commendation. A proof of the fact is this. The Carthaginians obtain office by open bribery, but among the Romans the penalty for it is death.—Polybius, trans. Schuckburgh, VI., Ch. 56.

Topic A 5. The Beginnings of the Greeks and Their Expansion throughout the Mediterranean.

OUTLINE OF TOPIC.

1. The land.
 - a) Location and size (Hellas and the larger Greek world).
 - b) Climate.
 - c) Significant geographical features and their effect upon the people.
2. The people and their early history.
 - a) Sources for our knowledge of early Greek history.
 - I) The Homeric poems and the work of Dr. Schliemann.
 - 2) Greek accounts of their earliest history and their reliability.
 - b) The earliest inhabitants ("Pelasgians").
 - 1) Origin and settlements.
 - 2) Characteristics of their civilization.
 - c) Conquest of Greece by the Hellenes.
 - 1) Early migrations.
 - 2) Divisions (Achaeans, Ionians, Dorians, Aeolians): Characteristics and distribution throughout the Hellenic World.
 - 3) Influence of the East on the Hellenes.
 - 4) Government, religion and mode of life as portrayed by Homer.
3. Greek colonization, 750-600 B. C.
 - a) Causes and relation of colony to mother city.
 - b) Location and effect on life.
4. The Age of Tyrants, 650-500 B. C.
 - a) Methods by which established.
 - b) Important centers of tyrannies.
 - c) Character of rule of tyrants and importance of period.
5. The predominance of individual cities: Argos; Sparta; Athens.
 - a) The characteristics of the city-state.
 - b) Argos, the earliest center of power.
 - c) Sparta, the Dorian city-state.
 - 1) Lycurgus and his reforms.
 - 2) Characteristic features of the Spartan state.
 - 3) Spartan conquests and military prestige.
 - d) Athens, the Ionian city-state.
 - 1) The beginnings of Athens,—stories of Cecrops and Theseus.
 - 2) Codrus and the decline of the monarchy.
 - 3) The Archons, Areopagus and Ecclesia.
 - 4) Reforms of Draeo, 621 B. C.
 - 5) Solon and the Athenian aristocracy, 594 B. C.
 - 6) Pisistratus and the tyranny, 560-510 B. C.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 33-95; Botsford, Ancient World, ch. 6-13; Goodspeed, Ancient, Secs. 85-163; Morey, Ancient, ch. 6-10; Myers, Ancient, ch. 11-17; Webster, Ancient, Secs. 44-48, 52-69; West, Ancient, Secs. 80-139; Westermann, Ancient, ch. 7-11; Wolfson, Ancient, ch. 5-7; Botsford, Greece, ch. 1-5; Morey, Greece, ch. 5-12; Myers, Greece, ch. 1-7; Smith, Greece, ch. 1-6; West, Ancient World, Part I, Secs. 82-158.

Collateral Reading.—Abbott, Pericles, ch. 1; Benjamin, Troy; Bury, ch. 1-5; Grant, ch. 2-4; Harrison, ch. 1-22; Kimball-Bury, ch. 1-6; Myres, Dawn of History, ch. 8-9; Oman, ch. 1-12, 16; Plutarch, Lives of Thesens, Lycurgus, Solon; Schuckburgh, ch. 1-5; Schuckburgh, Greece to A. D. 14, ch. 2; Seignobos, ch. 9-11, pp. 138-140.

Additional Reading.—Abbott, Greece, Part I, ch. 1-15; Allcroft and Stout, Early Grecian History, ch. 1-15; Baikie, Sea Kings of Crete; Cunningham, Western Civilization, Vol. I, Book II, ch. 1-2; Curtius, Vol. I, Books I-II; Dickinson, Greek View of Life, ch. 1-2; Felton, Greece, Vol. II, pp. 3-110; Gow, pp. 90-99, 137-146; Grote, Vol. I, Vol. II, Vol. III, Vol. IV, ch. 22-28, 30-31; Hawes and Hawes, Crete, Forerunner of Greece; Holm, Vol. I, ch. 1-22, 26-28; Mahaffy, Greek Civilization, ch. 1-3; Mahaffy, Problems in Greek History, ch. 2-4; Perry, Women of Homer; Schliemann, Ilios; Timayenis, Vol. I, pp. 1-110; Verschoyle, Ancient Civilization, ch. 7-8; Whibley, Greek Studies, ch. 1-2, 5, pp. 41-61, 89-98, 346-357, 369-374, 422-426; Zimmern, Greek Commonwealth.

Source Books.—Botsford, ch. 7-13; Davis, Greece, ch. 4-5; Fling, ch. 1-4; Webster, ch. 3-6; Wright, pp. 1-45.

SUGGESTIONS.

(1) Note by name all the geographic factors which favored or retarded the development of the Greeks.

(2-4) Compare the various sources available for the study of early Greece as to what they tell us and their value; note the periods involved and the contrasts presented by the Mycenaean and Homeric periods; the movements characteristic of all Greece, as the coming of the Hellenes, their expansion, and the rise of tyrannies.

(5) Note the peculiar development of portions of Greece through the city-state; the beginnings and contrasts presented by the two leading city-states, Sparta and Athens.

SOURCE-STUDY.

SIMPLICITY OF LIFE IN EARLY GREECE.

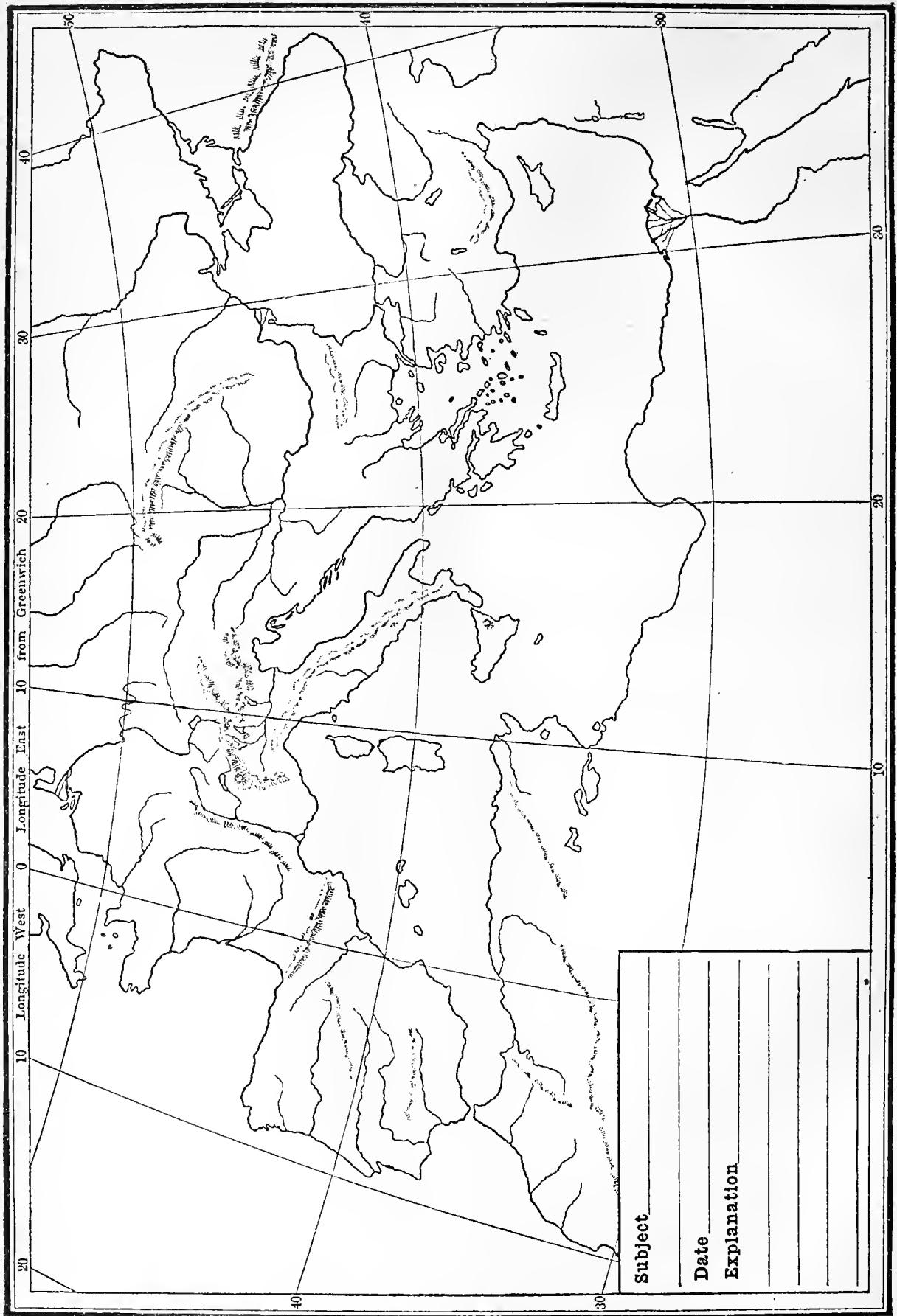
The extracts from Hesiod and Homer show that the so-called Homeric Age was in direct contrast to the luxurious Mycenaean period. A metrical translation by Chapman has been inserted in its proper place to show the poetic character of Hesiod's Works and Days. Daniel Webster was very fond of quoting from the homely wisdom of Hesiod to those of his friends who were engaged in farming. Homer is describing the shield of Achilles as it was fashioned by Hephaestos the Fire God.

Get a house first and a woman and a plowing ox; and get all gear arrayed within the house, lest thou beg of another and he deny thee and thou go lacking, and the season pass by and thy work be ministered. Neither put off till the morrow nor the day after. The idle man filleth not his barn, neither he that putteth off. Diligence prospereth work, but the man that putteth off ever wrestleth with ruin.

And bring thou home a plowbeam, when thou findest it by search on hill or in field—of holm oak: for this is the strongest to plow with, when Athena's servant fasteneth it in the share-beam and fixeth it with dowels to the pole. Get thee two plows, fashioning them at home, one of the natural wood, the other jointed, since it is far better to do so. Hence, if thou break the one, thou canst yoke the oxen to the other. Freest of worms are poles of bay or elm. Get thee then share-beam of oak, plow-beam of holm, and two oxen of nine years. For the strength of such is not weak in the fulness of their age; they are best for work. They will not quarrel in the furrow and break the plow, and leave their work undone. And with them let a man of forty follow, his dinner a loaf of four quarters, eight pieces, who will mind his work and drive a straight furrow, no more gaping after his fellows, but having his heart on his task. Than he no younger man is better at sowing. For the mind of a younger man is fluttered after his age-fellows. . . . And let a young slave follow behind with a mattock and cause trouble to the birds by covering up the seed. . . .

But pass by the smith's forge and the crowded club-house in the winter season when cold constraineth men

(Continued on Page 4.)



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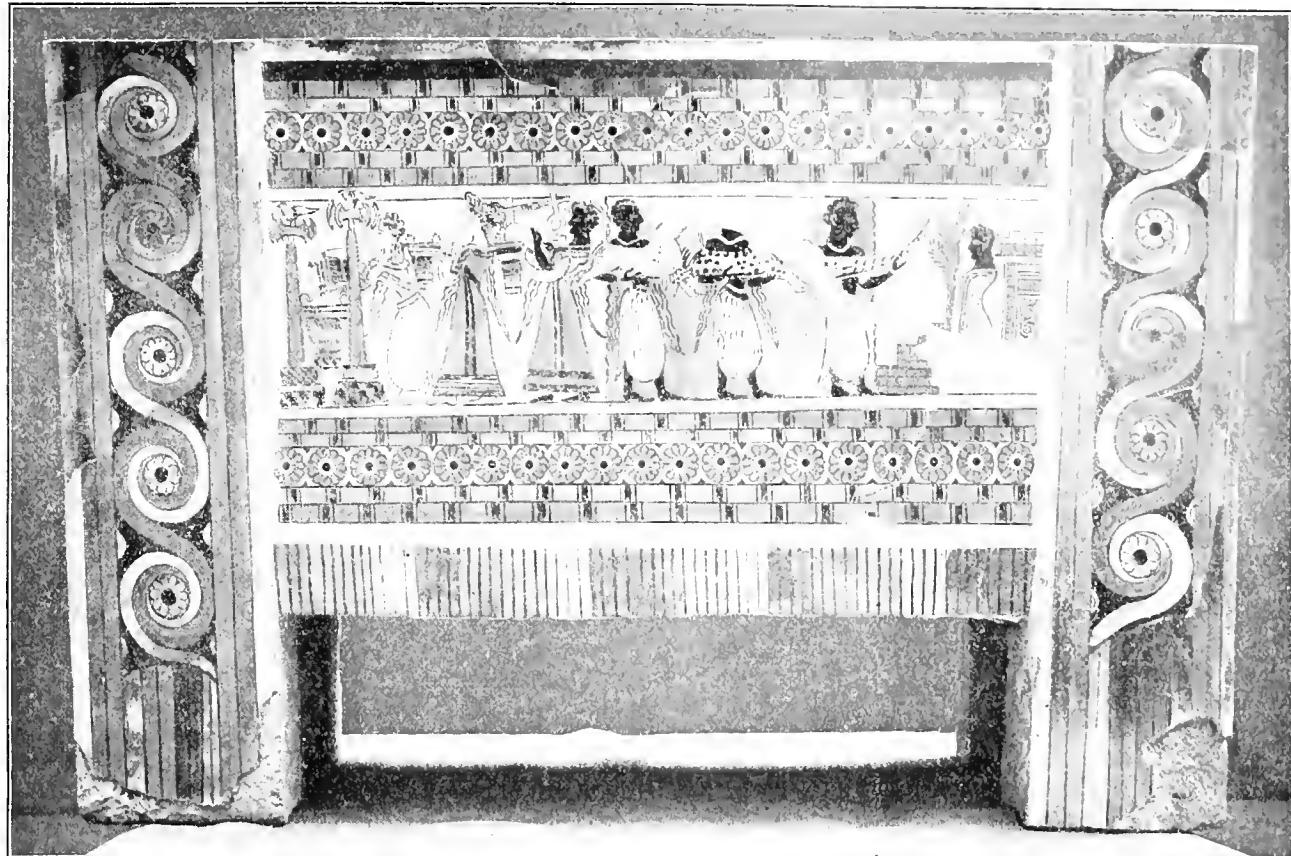
Map Work for Topic A 5.

Show on the map the greatest extent of the Greek world and the principal colonizing cities and colonies.

References: Dow, p. 2; Lubberton, Plate VIII; Putzger, pp. 2-3; Shepherd, p. 72; Botsford, Ancient World, p. 104; Goodspeed, Ancient, p. 89; Morey, Ancient, pp. 110-111; Myers, Ancient, p. 100; Webster, p. 88; West, Ancient, p. 82; Wolfson, Ancient, p. 40; Morey, Greece, p. 40; Morey, Greece, p. 98; Smith, Greece, pp. 65, 67, 68; West, Ancient World, Part I, p. 98.

Subject _____
Date _____
Explanation _____

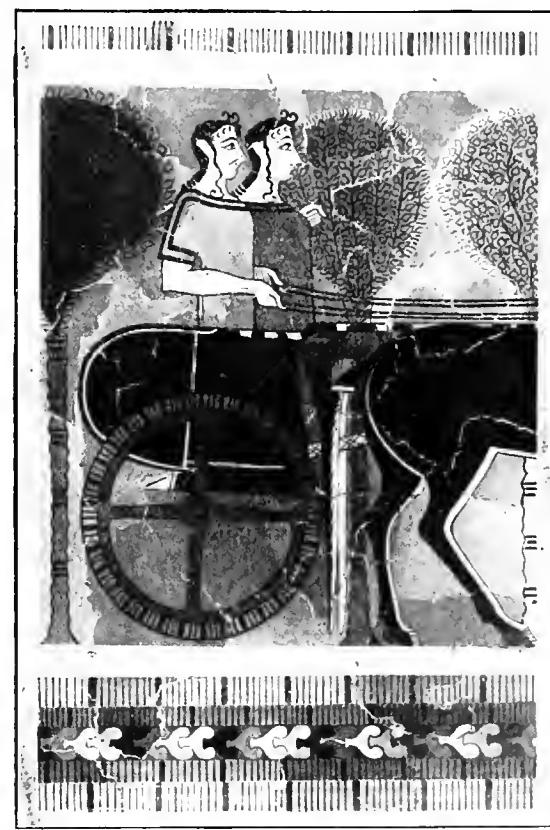
CRETAN CIVILIZATION.



1



2



3

1. Making offerings to the dead, decoration of a Cretan sarcophagus. 2. The snake goddess from Knossus. 3. Ladies in chariot watching a boar hunt, fresco from Tiryns. From reproductions in the Metropolitan Museum, New York.

SUGGESTIVE QUESTIONS.

What was apparently the method of disposing of the dead? What are the offering-bearers carrying? How are the ladies dressed? The men? (the black figures.) Are these types Oriental or European? Describe the chariot. Do these scenes call to mind any people of the East?

SOURCE-STUDY.—Continued.

from work, wherein a diligent man would greatly prosper his house, lest the helplessness of evil winter overtake thee with poverty, and thou press a swollen foot with lean hand. But the idle man who waiteth on empty hope, for lack of livelihood garnereth many sorrows for his soul. Hope is a poor companion for a man in need, who sitteth in a clubhouse when he hath no livelihood secured. Nay, declare thou to thy thralls while it is still midsummer: It will not be summer always; build ye cabins. . . .

In that season (winter) do thou for the defence of thy body array thee as I bid thee in soft cloak and full-length tunic, and twine much woof in a scanty warp. . . . About thy feet bind fitting sandals of the hide of a slaughtered ox, covering them with felt. And when the frost cometh in its season, sew thou together with thread of ox-thong the skins of firstling kids to put about thy back as a shield against the rain. And on thy head wear thou a cap of wrought felt, that thou mayest not have thy ears wetted. For chill is the dawn at the onset of Boreas.

But so soon as the strength of Orion appeareth, urge thy thralls to thresh the holy grain of Demeter in a windy place and on a rounded floor; measure and store it in vessels; and when thou hast laid up all thy livelihood within thy house:

Make then thy man-swain one that hath no house;
Thy handmaid one that hath nor child nor spouse;
Handmaids that children have are ravenous.
A mastiff, likewise nourish still at home,
Whose teeth are sharp and close as any comb,
And meat him will, to keep with stronger guard
The day-sleep-night-wake-man from forth thy yard.
The rosy-fingered morn the vintage calls;
Then bear the gathered grapes within thy walls,
Ten days and nights exposed the clusters lay,
Basked in the radiance of each mellowing day.
Let five their circling round successive run,
While lie the grapes o'ershadowed from the sun;
The sixth express the harvest of the vine,
And teach the vats to foam with joy-inspiring wine.

—Hesiod, *Works and Days*, trans. Elton and Chapman.

THE SHIELD OF ACHILLES.

Also he fashioned therein two fair cities of mortal men. In the one were espousals and marriage feasts, and beneath the blaze of torches they were leading the brides from their chambers through the city, and loud arose the bridal song. And young men were whirling in the dance, and among them flutes and viols sounded high; and the women standing each at her door were marveling. But the folk were gathered in the assembly place; for there a strife had arisen, two men striving about the blood-price of a man slain. The one claimed to pay full atonement, expounding to the people, but the other denied him and would take nought. . . . And the folk were cheering both, and they took part on either side. And heralds kept order among the folk, while the elders on polished stones were sitting in the sacred circle, and holding in their hands staves from the loud-voiced heralds. Then before the people they rose up and gave judgment each in turn. And in the midst lay two talents of gold, to be given unto him who should plead among them most righteously.

But around the other city were two armies in siege with glittering arms. And two counsels found favor among them, either to sack the town or to share all with the townsfolk even whatsoever substance the fair city held within. But the besieged were not yet yielding, but arming for an ambushment. On the wall there stood to guard it their dear wives and infant children, and with these the old men; but the rest went forth. Their leaders were Ares and Pallas Athena, both wrought in gold and golden was the vesture they had on. Goodly and great were they in their armour, even as gods, far seen around, and the people at their feet were smaller. . . .

Furthermore, he set in the shield a soft fresh-plowed field, rich tilth and wide, the third time plowed; and many plowers therein drove their yokes to and fro as they wheeled about. Whosoever they came to the boundary of the field and turned, then would a man come to each and give into his hands a goblet of sweet wine, while others would be turning back along the furrows, fain to reach the boundary of the deep tilth. And the field grew black behind and seemed as it were a-plowing, albeit of gold, for this was the great marvel of the work.

Furthermore he set therein the demesne-land of a king, where hinds were reaping with sharp sickles in their hands. Some armfuls along the swathe were falling in rows to the earth, whilst others the sheaf-binders were binding in twisted bands of straw. Three sheaf-binders stood over them, while behind boys gathering corn and bearing it in their arms gave it constantly to the binders; and among them the king in silence was standing at the swathe with his staff, rejoicing in his heart. And henchmen apart beneath an oak were making ready a feast, and preparing a great ox they had sacrificed; while the women were strewing much white barley to be a supper for the hinds.

Also he set therein a vineyard teeming plenteously with clusters, wrought fair in gold; black were the grapes, but the vines hung throughout on silver poles. And around it he ran a ditch of cyanus, and round that a fence of tin; and one single pathway led to it, whereby the vintagers might go when they should gather the vintage. And maidens and striplings in childish glee bare the sweet fruit in plaited baskets. And in the midst of them a boy made pleasant music on a clear-toned viol, and sang thereto a sweet Linos-song with delicate voice; while the rest with feet falling together kept time with the music and song.

Also he wrought therein a herd of kine with upright horns, and the kine were fashioned of gold and tin, and with lowing they hurried from the byre to pasture beside a murmuring river, beside the waving reed. And herdsmen of gold were following with the kine, four of them, and nine dogs fleet of foot came after them. But two terrible lions among the foremost kine had seized a loud-roaring bull that bellowed mightily as they haled him, and the dogs and the young men sped after him. The lions rending the great bull's hide were devouring his vitals and his black blood; while the herdsmen in vain tarred on their fleet dogs to set on, for they shrank from biting the lions, but stood hard by and barked and swerved away.

Also the glorious lame god wrought therein a pasture in a fair glen, a great pasture of white sheep, and a steading, and roofed huts, and folds.—Homer, *Iliad*, trans. Lang, XVIII.

Topic A 6. The Foes of the Greeks in the East and the West.

OUTLINE OF TOPIC.

1. Rise of the Medo-Persian Power.
 - a) Cyrus the Great and his conquests.
 - b) Organization and unification of the Persian Empire, by Darius.
 - c) Characteristics of Persian civilization.
 - 1) Religion.
 - 2) Government.
 - 3) Architecture.
2. The growth of the Carthaginian power in the Western Mediterranean.
 - a) Decline of the Phœnician power.
 - b) Extent of the Carthaginian possessions in the West.
 - c) Aims and ideals of the Carthaginian state.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 26-29, 99-101; Botsford, Ancient World, Secs. 60-69; Goodspeed, Secs. 77-84, 164; Morey, Ancient, Secs. 89-91; Myers, Ancient, ch. 9; Webster, Ancient, Secs. 23-25, 70-71; West, Ancient, Secs. 68-77, 217; Westermann, pp. 72-75; Wolfson, Ancient, Secs. 89-92; Botsford, Greece, pp. xlvi-ili, 136-138; Morey, Greece, pp. 65-67, 168-173; Myers, Greece, ch. 8; West, Ancient World, Part I, ch. 5.

Collateral Reading.—Alcroft & Masom, Sicily, ch. 1; Bury, pp. 219-241; Church, Carthage, pp. 3-18, 95-125; Cox, Greeks and Persians, ch. 1-3; Garrison, ch. 24; Kimball-Bury, pp. 119-126; Oman, ch. 14; Schuckburgh, ch. 6; Seignobos, pp. 64-75, 78-80; Smith, B., Rome and Carthage, ch. 1.

Additional Reading.—Benjamin, I Persia, ch. 1-7; Clarke, Ten Great Religions, Vol. I, ch. 5; Curtins, Vol. II, pp. 112-193; Grote, Vol. III, ch. 21, Vol. IV, ch. 32-34; Grundy, Persian War, pp. 33-34, 40-44, 49-50; Lenormant and Chevallier, Ancient History of the East, Vol. II, Book V, ch. 2-6, Book VI, ch. 5-6; Ragozin, Media, Babylon and Persia, ch. 10-15; Sayce, Ancient Empires of the East, pp. 231-250; Timayenis, Vol. I, pp. 125-131.

Source Books.—Botsford, ch. 5; Davis, Greece, ch. 3; Fling, pp. 98-99; Webster, ch. 2; Wright, pp. 295-296.

SUGGESTIONS.

(1) Note the work of conquest and the organization of the Persian Empire by Cyrus the Great and Darius; and the contrast presented by Persian civilization when compared with Greek, particularly as to religion and government.

(2) Note the aims of Carthage; the extent of her colonies, particularly their location with reference to the Greeks; and the essentially Eastern character of her civilization.

SOURCE-STUDY.

THE PERSIAN RELIGION.

SELECTIONS FROM THE ZEND-AVESTA.

The religion of the Persians was in direct contrast with that of the Greeks, laying as it did special emphasis upon the moral qualities and considerably reducing the number of gods. Their beliefs and their idea of wrong-doing are brought out clearly in the extract from their Bible, the *Zend-Avesta*. Herodotus describes their religious ceremonies, contrasting these with those of his own nation. The first object sought by the worshipper was purity. This often meant simply physical cleansing by which the demon was expelled. Elaborate rites and ceremonies were required to cleanse them from the contamination which came from touching the dead or dead matter. Note the requirements for the disposal of such dead matter as the hair and nails. The Greek historian, Plutarch, presents the Persian idea of the presence of either good or evil in everything, and describes the struggle between the two which was ultimately to result in the superiority of Ahriman, the god of light and goodness.

In the beginning, the two heavenly Ones spoke—the Good to the Evil—thus: “Our souls, doctrines, words, works, do not unite together.” . . .

I enter on the shining way to Paradise; may the fearful terror of hell not overcome me! May I step over the bridge Chinevat, may I attain Paradise, with much perfume, and all enjoyments, and all brightness.

Praise to the Overseer, the Lord, who rewards those who accomplish good deeds according to his own wish, purifies at last the obedient, and at last purifies even the wicked one of hell. All praise be to the creator, Ormazd, the all-wise, mighty, rich in might. . . .

I praise all good thoughts, words, and works, through thought, word, and deed. I curse all evil thoughts, words, and works away from thought, word, and deed. I lay hold on all good thoughts, words, and works, with thoughts, words, and works, i. e. I perform good actions, I dismiss all evil thoughts, words, and works, from thoughts, words, and works, i. e. I commit no sins. . . .

The defilement with dirt and corpses, the bringing of dirt and corpses to the water and fire, or the bringing of fire and water to dirt and corpses; the omission of reciting the Avesta in mind, of strewing about hair, nails, and toothpicks, of not washing the hands, all the rest which belongs to the category of dirt and corpses, if I have thereby come among the sinners, so repent I of all these sins with thoughts, words, and works, corporeal as spiritual, earthly as heavenly, with the three words: pardon, O Lord, I repent of sin.

That which was the wish of Ormazd the Creator, and I ought to have thought, and have not thought, what I ought to have spoken and have not spoken, what I ought to have done and have not done; of these sins I repent I with thoughts, words, and works, etc.

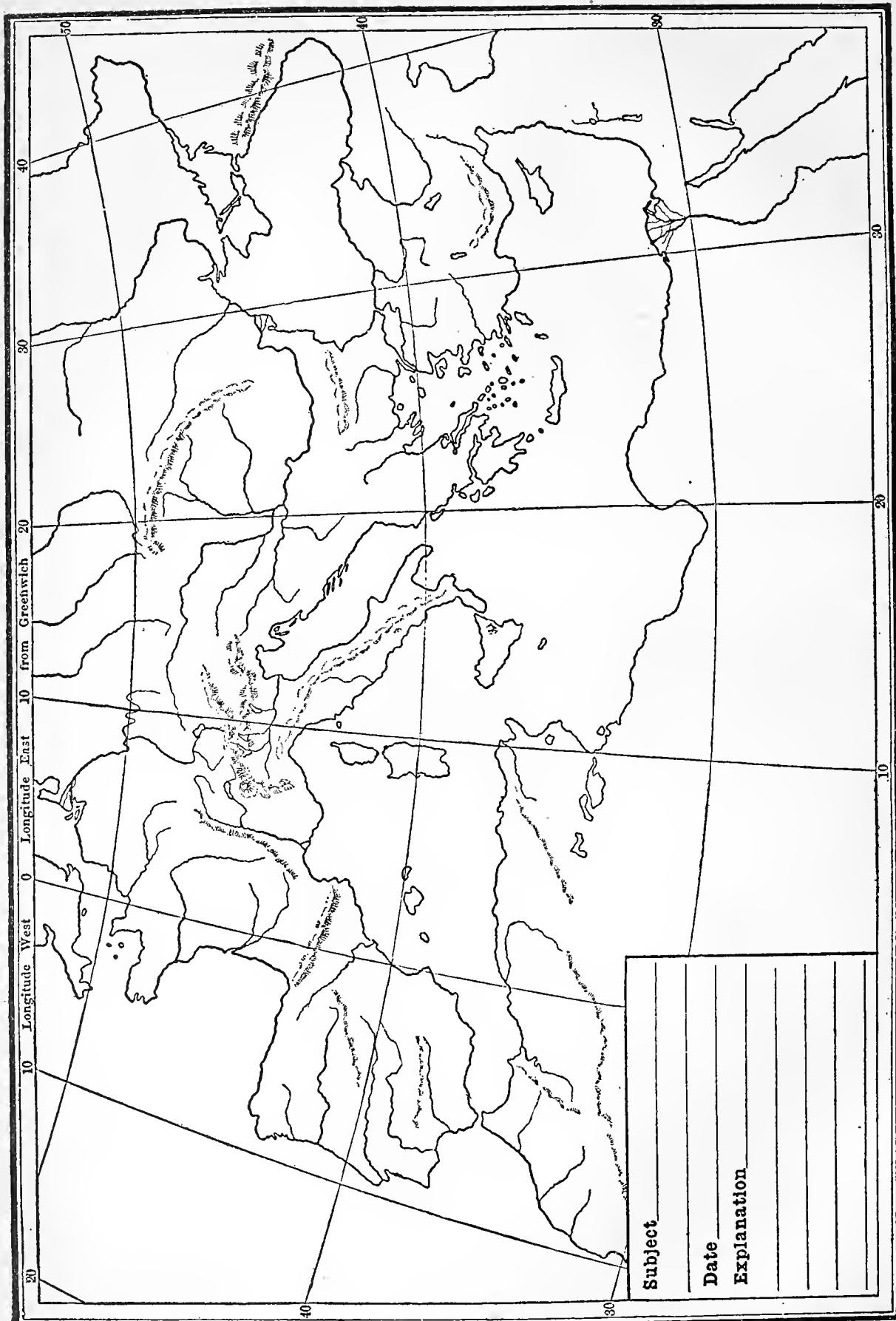
That which was the wish of Ahriman, and I ought not to have thought and yet have thought, what I ought not to have spoken, and yet have spoken, what I ought not to have done and yet have done; of these sins I repent, etc.—The *Zend-Avesta*. Quoted in Clarke, *Ten Great Religions*, Vol. I, pp. 188-193.

RITES AND CEREMONIES.

The customs which I know the Persians to observe are the following. They have no images of the gods, no temples nor altars, and consider the use of them a sign of folly. This comes, I think, from their not believing the gods to have the same nature with men, as the Greeks imagine. Their wont, however, is to ascend the summits of the loftiest mountains, and there to offer sacrifice to Jupiter, which is the name they give to the whole circuit of the firmament. They likewise offer to the sun and moon, to the earth, to fire, to water, and to the winds. These are the only gods whose worship has come down to them from ancient times. . . .

To these gods the Persians offer sacrifice in the following manner: they raise no altar, light no fire, pour no libations; there is no sound of the flute, no putting on of chaplets, no consecrated barley-cake; but the man who wishes to sacrifice brings his victim to a spot of ground which is pure from pollution, and there calls upon the name of the god to whom he intends to offer. It is usual to have the turban encircled with a wreath, most commonly of myrtle. The sacrificer is not allowed to pray for blessings on himself alone, but he prays for the welfare of the king, and of the whole Persian peo-

(Continued on Page 4.)

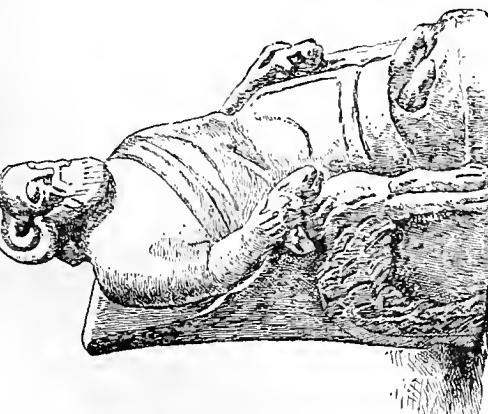


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Map Work for Topic A 6.

Show on the map the Mediterranean world in 500 B. C., noting the extent of the Greek world, the power of Persia, and Carthage and her colonies. References: Dow, *Plates I., 2¹*; Labberton, *Plates VIII., XI.*; Putzger, p. 5; Sanborn, p. 1; Shepherd, pp. 8, 12; Goodspeed, *Ancient*, pp. 60, 89; Morey, *Ancient*, Nos. 5, 7; Myers, *Ancient*, pp. 92, 154; Webster, *Ancient*, pp. 64, 88; West, *Ancient*, pp. 68, 100; Westermann, *Ancient*, pp. 74, 98; Wolfson, *Ancient*, pp. 52, 82, 108; Botsford, *Greece*, pp. 40, 115; Morey, *Greece*, pp. 136, 137, 170; Myers, *Greece*, p. 80; West, *Ancient World*, Part I., pp. 84, 132.

THE CARTHAGINIAN RELIGION.



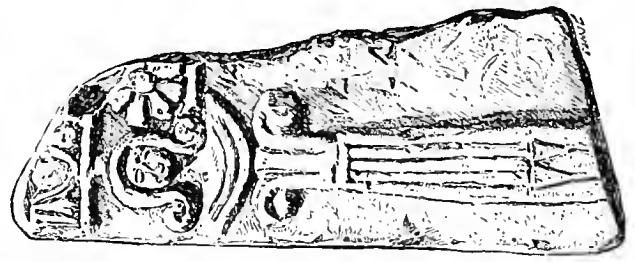
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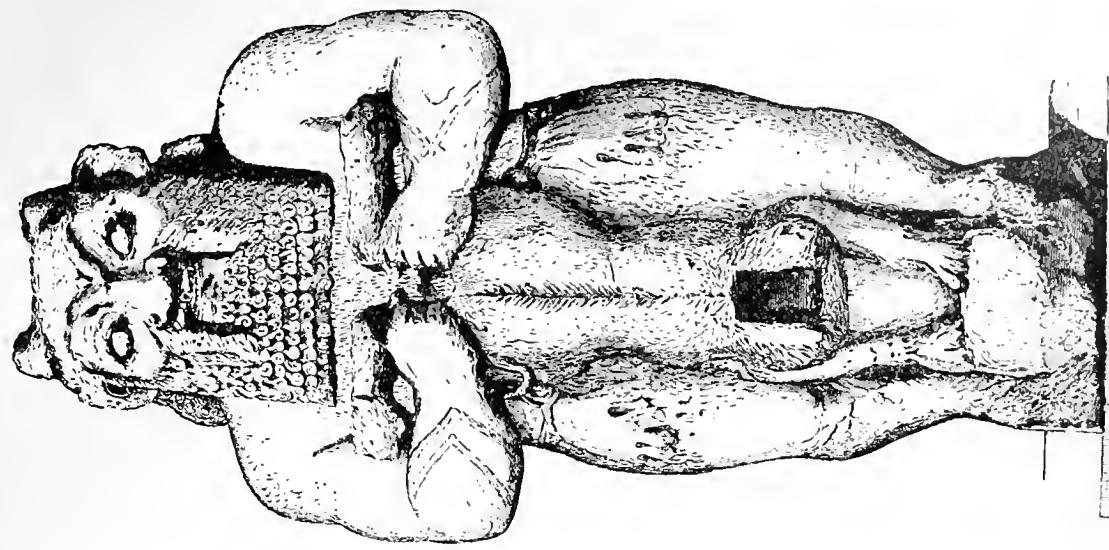
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4



5



3

1. Figure of the god Baal-Hammon. 2. The goddess Astarte. 3. The god Melcarth. 4, 5. Votive steles from Carthage. 1, 2, 3, from Rawlinson, "History of Phoenicia," published by Longmans, Green & Co. 4, 5, from Church, "The Story of Carthage," published by G. P. Putnam's Sons, New York and London.

SUGGESTIVE QUESTIONS.

In what forms are these deities pictured? What is each holding? Do these pictures convey any idea of the character of the religion? Explain. What was the purpose of a stela? What is shown upon these steles?

SOURCE-STUDY.—Continued.

ple, among whom he is of necessity included. He cuts the victim in pieces, and having boiled the flesh, he lays it out upon the tenderest herbage that he can find, trefoil especially. When all is ready, one of the Magi comes forward and chants a hymn, which they say recounts the origin of the gods. It is not lawful to offer sacrifice unless there is a Magus present. After waiting a short time the sacrificer carries the flesh of the victim away with him, and makes whatever use of it he may please.—Herodotus, trans. Rawlinson, I., Ch. 131-132.

'This* is the best of all things, this is the fairest of all things, even as thou hast said, O righteous Zarathustra [Zoroaster]!'

With these words the holy Ahura Mazda** rejoiced the holy Zarathustra: 'Purity is for man, next to life, the greatest good, that purity that is procured by the law of Mazda to him who cleanses his own self with good thoughts, words, and deeds.'—*The Zend-Avesta*, trans. Darmesteter, Extract from *Fargard* V.

THE DISPOSAL OF THE HAIR AND NAILS.

Zarathustra asked Ahura Mazda: 'O Ahura Mazda, most beneficent Spirit, Maker of the material world, thou Holy One! Which is the most deadly deed whereby a man increases most the baleful strength of the Daevas;*** as he would do by offering them a sacrifice?'

Ahura Mazda answered: 'It is when a man here below combing his hair or shaving it off, or paring off his nails drops them in a hole or in a creak.

Then for want of the lawful rites being observed, Daevas are produced in the earth; for want of the lawful rites being observed, those Khrafstras are produced in the earth which men call lice, and which eat up the corn in the corn-field and the clothes in the wardrobe.

'Therefore, O Zarathustra! whenever here below thou shalt comb thy hair or shave it off, or pare off thy nails, thou shalt take them away ten paces from the faithful, twenty paces from the fire, thirty paces from the water, fifty paces from the consecrated bundles of baresma.

'Then thou shalt dig a hole, a disti**** deep if the earth be hard, a vistati***** deep if it be soft; thou shalt take the hair down there and thou shalt say aloud these fiend-smiting words: "Out of him by his piety Mazda made the plants grow up."

'Thereupon thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairyā three times, or six, or nine.

'For the nails thou shalt dig a hole, out of the house, as deep as the top joint of the little finger; and thou shalt take the nails down there and thou shalt say aloud these fiend-smiting words: "The words that are heard from the pious in holiness and good thought."

'Then thou shalt draw three furrows with a knife of metal around the hole, or six furrows or nine, and thou shalt chant the Ahuna-Vairyā three times, or six, or nine.

*The purification or cleansing.

**The supreme god.

***Demons.

****Ten fingers.

*****Twelve fingers.

'And then: "Look here, O Ashô-zusta* bird! here are the nails for thee: look at the nails here! May they be for thee so many spears, knives, bows, falcon-winged arrows, and sling-stones against the Mazainya Daevas!"

'If those nails have not been dedicated (to the bird) they shall be in the hands of the Mazainya Daevas so many spears, knives, bows, falcon-winged arrows, and sling-stones (against the Mazainya Daevas).—*The Zend-Avesta*, trans. Darmesteter, Extracts from *Fargard* XVII.

Some believe that there are two Gods,—as it were, two rival workmen; the one whereof they make to be the maker of good things, and the other bad. And some call the better of these God, and the other Dæmon; as doth Zoroastres, the Magee, whom they report to be five thousand years elder than the Trojan times. This Zoroastres therefore called the one of these Oromazes, and the other Arimanus; and affirmed, moreover, that the one of them did, of anything sensible, the most resemble light, and the other darkness and ignorance; but that Mithras was in the middle betwixt them. For which cause, the Persians called Mithras the mediator. And they tell us that he first taught mankind to make vows and offerings of thanksgiving to the one, and to offer averting and feral sacrifice to the other. For they beat a certain plant called homomy** in a mortar, and call upon Pluto and the dark; and then mix it with the blood of a sacrificed wolf, and convey it to a certain place where the sun never shines, and there east it away. For of plants they believe, that some pertain to the good God, and others again to the evil Dæmon; and likewise they think that such animals as dogs, fowls, and urchins belong to the good; but water animals to the bad, for which reason they account him happy that kills most of them. These men, moreover, tell us a great many romantic things about these gods, whereof these are some: They say that Oromazes, springing from purest light, and Arimanus, on the other hand, from pitchy darkness, these two are therefore at war with one another. And that Oromazes made six gods, whereof the first was the author of benevolence, the second of truth, the third of justice, and the rest, one of wisdom, one of wealth, and a third of that pleasure which accrues from good actions; and that Arimanus likewise made the like number of contrary operations to confront them. After this, Oromazes, having first trebled his own magnitude, mounted up aloft, so far above the sun as the sun itself above the earth, and so bespangled the heavens with stars. But one star (called Sirius or the Dog) he set as a kind of sentinel or scout before all the rest. And after he had made four-and-twenty gods more, he placed them all in an egg-shell. But those that were made by Arimanus (being themselves also of the like number) breaking a hole in this beauteous and glazed egg-shell, bad things came by this means to be intermixed with good. But the fatal time is now approaching, in which Arimanus, who by means of this brings plagues and famines upon the earth, must of necessity be himself utterly extinguished and destroyed; at which time, the earth, being made plain and level, there will be one life, and one society of mankind, made all happy, and one speech.—Plutarch, *Morals, on Isis and Osiris*, ch. 46-47.

*The owl.

**Identified with the Indian soma.

Topic A 7. The Struggle with Persia and Carthage.

OUTLINE OF TOPIC.

1. The Ionian revolt, 499-494 B. C.
 - a) The Greek world in Asia Minor and its importance.
 - b) Acquisition of the Greek cities by Lydia and their subsequent treatment.
 - c) Schemes of Aristagoras and outbreak of the Ionian Revolt.
 - d) Participation of Athens and Eretria.
 - e) Burning of Sardis.
 - f) Suppression of the revolt.
2. The desire of Darius for revenge (First and Second Persian invasions of Greece), 494-490 B. C.
 - a) Failure of expedition under Mardonius.
 - b) Invasion of Datis and Artaphernes.
 - 1) Destruction of Eretria.
 - 2) Miltiades at Marathon and significance of the battle.
3. The ten years' respite, 490-480 B. C.
 - a) Expedition and disgrace of Miltiades.
 - b) Renewed preparation in Persia.
 - c) Comparison of resources and strength of combatants.
4. Invasion of Greece, by Xerxes, 480-479 B. C.
 - a) Route of Persians.
 - b) Greek plans for defence—Congress of Corinth.
 - c) Leonidas at Thermopylae.
 - d) Artemesium.
 - e) Themistocles and Salamis.
 - f) Pausanias at Platæa.
 - g) Mycale.
5. Invasion of Sicily, by Hamilcar, 480 B. C.
 - a) Power of Syracuse in Sicily—Gelo, the tyrant.
 - b) Circumstances favorable to the Carthaginian attack.
 - c) Himera and its significance.
6. Effects of repulse of Persians and Carthaginians.
 - a) On political life.
 - b) On development of art and literature.

REFERENCES.

Textbooks.—Botsford, Ancient, ch. 7-8; Botsford, Ancient World, Secs. 185-210; Goodspeed, Secs. 117, 164-178; Morey, Ancient, ch. 11; Myers, Ancient, ch. 18-19; Webster, Ancient, Secs. 72-79; West, Ancient, Secs. 152-176; Westermann, Ancient, Secs. 156-170; Wolfson, Ancient, Secs. 87-88, 90-91, 93-116; Botsford, Greece, ch. 6-7; Morey, Greece, pp. 167-168, 173-192; Myers, Greece, pp. 129-133, ch. 9-14; Smith, Greece, ch. 7-8, pp. 65-66; West, Ancient World, Part I, Secs. 159-183.

Collateral Reading.—Allcroft and Mason, Sicily, ch. 2-3; Bury, ch. 6-7; Church, Carthage, Part II, ch. 1; Cox, Greeks and Persians, ch. 6-8; Creasy, ch. 1; Freeman, Sicily, ch. 5-6; Harrison, ch. 23, 25-31, pp. 375-379; Kimball-Bury, ch. 7-8; Oman, ch. 13-15, 17-20, pp. 228-233; Plutarch, Lives of Aristeides and Themistocles; Schuckburgh, ch. 7-10; Schuckburgh, Greece to A. D. 14, ch. 3-4.

Additional Reading.—Abbott, Part II, ch. 1-5; Benjamin, Persia, ch. 8-9; Curtius, Vol. II, pp. 193-355, Vol. III, pp. 209-335; Grote, Vol. IV, ch. 35-36, Vol. V, ch. 38-43; Grundy, Persian War, ch. 3-14; Holm, Vol. II, ch. 1-6; Sayce, Ancient Empires of the East, pp. 250-252; Timayenis, Vol. I, pp. 131-229.

Source Books.—Botsford, ch. 15-16; Davis, Greece, ch. 6; Fling, pp. 99-143; Webster, ch. 7; Wright, pp. 71, 314-318.

SUGGESTIONS.

(1) Note the relations of the Greek cities to Lydia, Persia and Greece; why they rebelled, bearing in mind the contrasts presented in their civilizations (see Topic A-6, suggestions); and the part taken in the revolt by Greece proper.

(2) Note especially the route taken by first expedition; its failure; the route of second invasion; and the significance of Marathon.

(3) Note the downfall of Miltiades; the appearance of new leaders; their rivalry; and the preparations made by Greece and Persia for the last struggle, with special reference to the meeting at Corinth.

(4) Note the parts played by Leonidas, Themistocles and Pausanias; follow the route of the expedition on the map.

(5) Note the serious nature of the danger in the West; the career of Gelo; the reasons for the attack; and the significance of Himera.

(6) Sum up the progress which the Greeks had already made. Note what it would have meant for their civilization if it had been checked or destroyed.

SOURCE-STUDY.

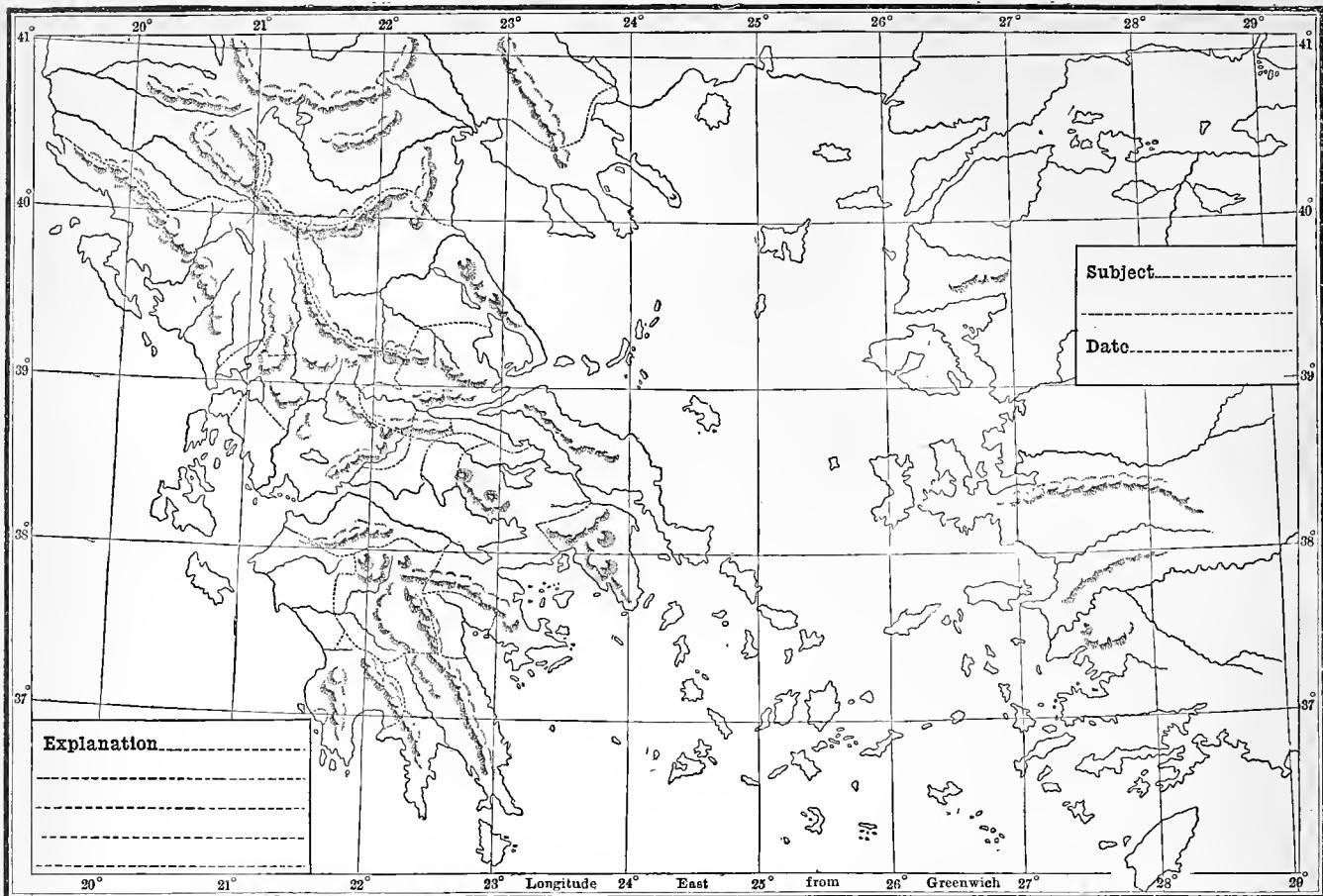
THE BATTLE OF SALAMIS.

The battle of Salamis decided the fate of the expedition of Xerxes. An opportunity is afforded here of contrasting and criticising three different authorities. It must be borne in mind that Plutarch (b. 46 A. D., d. 120 A. D.) wrote at a much later date than either Herodotus or Aeschylus who were contemporaries of the event. The latter makes no pretence to being a historian, but his account is of special value as he fought with the Greek fleet on this occasion and was therefore an eyewitness of the scene. He also served at Marathon and fought with such distinction that he was selected for the prize of pre-eminent bravery.

Then the Hellenes put out all their ships, and while they were putting out from shore, the barbarians attacked them forthwith. Now the other Hellenes began backing their ships and were about to run them aground, but Ameinias of Pallene, an Athenian, put forth with his ship and charged one of the enemy; and his ship being entangled in combat and the men not being able to get away, the others joined in the fight to assist Ameinias. The Athenians say that the beginning of the battle was made thus, but the Eginetans say that the ship which went away to Egina to bring the sons of Aiaeos was that which began the fight. It is also reported that an apparition of a woman was seen by them, and that having appeared she encouraged them to the fight so that the whole army of the Hellenes heard it, first having reproached them in these words: "Madmen, how far will ye yet back your ships?"

Opposite the Athenians had been ranged the Phoenicians, for these occupied the wing towards Eleusis and the west, and opposite the Lacedemonians were the Ionians, who occupied the wing which extended to the east and to Piræus. Of them, however, a few were purposely slack in the fight according to the injunctions of Themistocles, but the greater number were not so. I might mention now the names of many captains of ships who destroyed ships of the Hellenes, but I will make no use of their names except in the case of Themistocles the son of Andromachos and Phylacos the son of Histiaios, of Samos both: and for this reason I make mention of these and not of the rest, because Themistocles on account of this deed became despot of Samos, appointed by the Persians, and Phylacos was reorded as a benefactor of the king and received much land as a reward. Now the benefactors of the king are called in the Persian tongue, *orosangai*.

Thus it was with these; but the greater number of their ships were disabled at Salamis, being destroyed some by the Athenians and others by the Eginetans; for since the Hellenes fought in order and ranged in their places, while the barbarians were no longer ranged in order nor did anything with design, it was likely that there would be some such result as in fact fol-



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Map Work for Topic A 7.

Show on the map the three invasions of Greece during Persian Wars, with the location of important points on the route.

References: Dow, Plate 2; Putzger, p. 7; Shepherd, p. 13; Botsford, Ancient, p. 125; Botsford, Ancient World, p. 160; Morey, Ancient, pp. 152, 154; Myers, Ancient, p. 194; West, Ancient, p. 76; Botsford, Greece, p. 127; Morey, Greece, p. 186; Myers, Greece, p. 168; Webster, Ancient, p. 192; West, Ancient World, Part I, p. 72; Kimball-Bury, p. 141.

SOURCE-STUDY.—Continued.

lowed. Yet on this day they surpassed themselves much more than when they fought by Euboea, every one being eager and fearing Xerxes, and each man thinking that the king was looking especially at him.—Herodotus, trans. Macaulay, VIII., Ch. 83-86.

As soon as it was day, Xerxes placed himself high up, to view his fleet, and how it was set in order. Phanodemus says, he sat upon a promontory above the temple of Hercules, where the coast of Attica is separated from the island by a narrow channel; but Acestodorus writes, that it was in the confines of Megara, upon those hills which are called the Horns, where he sat in a chair of gold, with many secretaries about him to write down all that was done in the fight.

The number of the enemy's ships the poet Aeschylus gives in his tragedy called the *Persians*, as on his certain knowledge, in the following words:

"Xerxes, I know, did into battle lead
One thousand ships; of more than usual speed
Seven and two hundred. So it is agreed."

The Athenians had a hundred and eighty; in every ship eighteen men fought upon the deck, four of whom were archers and the rest men at arms.

As Themistocles had fixed upon the most advantageous place, so, with no less sagacity, he chose the best time of fighting; for he would not run the prows of his galleys against the Persians, nor begin the fight till the time of day was come, when there regularly blows in a fresh breeze from the open sea, and brings in with it a strong swell into the channel; which was no inconvenience to the Greek ships, which were low-built, and little above the water, but did much hurt to the Persians, which had high sterns and lofty decks, and were heavy and cumbersome in their movements, as it presented them broadside to the quick charges of the Greeks, who kept their eyes upon the motions of Themistocles, as their best example, and more particularly because, opposed to his ship, Ariamenes, admiral to Xerxes, a brave man, and by far the best and worthiest of the king's brothers, was seen throwing darts and shooting arrows from his huge galley, as from the walls of a castle. Aminias the Decelean and Sosicles the Pedian, who sailed in the same vessel, upon the ships meeting stem to stem, and transfixing each the other with their brazen prows, so that they were fastened together, when Ariamenes attempted to board theirs, ran at him with their pikes, and thrust him into the sea;

(Continued on Page 4.)

Topic A 7. The Struggle with Persia and Carthage.

OUTLINE OF TOPIC.

1. The Ionic revolt, 499-494 B. C.
 - a) The Greek world in Asia Minor and its importance.
 - b) Acquisition of the Greek cities by Lydia and their subsequent treatment.
 - c) Schemes of Aristagoras and outbreak of the Ionic Revolt.
 - d) Participation of Athens and Eretria.
 - e) Burning of Sardis.
 - f) Suppression of the revolt.
2. The desire of Darius for revenge (First and Second Persian invasions of Greece), 494-490 B. C.
 - a) Failure of expedition under Mardonius.
 - b) Invasion of Datis and Artaphernes.
 - 1) Destruction of Eretria.
 - 2) Miltiades at Marathon and significance of the battle.
3. The ten years' respite, 490-480 B. C.
 - a) Expedition and disgrace of Miltiades.
 - b) Renewed preparation in Persia.
 - c) Comparison of resources and strength of combatants.
4. Invasion of Greece, by Xerxes, 480-479 B. C.
 - a) Route of Persians.
 - b) Greek plans for defense—Congress of Corinth.
 - c) Leonidas at Thermopylae.
 - d) Artemesium.
 - e) Themistocles and Salamis.
 - f) Pausanias at Platæa.
 - g) Mycale.
5. Invasion of Sicily, by Hamilcar, 480 B. C.
 - a) Power of Syracuse in Sicily—Gelo, the tyrant.
 - b) Circumstances favorable to the Carthaginian attack.
 - c) Himera and its significance.
6. Effects of repulse of Persians and Carthaginians.
 - a) On political life.
 - b) On development of art and literature.

REFERENCES.

Textbooks.—Botsford, Ancient, ch. 7-8; Botsford, Ancient World, Sees. 185-210; Goodspeed, Sees. 117, 164-178; Morey, Ancient, ch. 11; Myers, Ancient, ch. 18-19; Webster, Ancient, Sees. 72-79; West, Ancient, Sees. 152-176; Westermann, Ancient, Sees. 156-170; Wolfson, Ancient, Sees. 87-88, 90-91, 93-116; Botsford, Greece, ch. 6-7; Morey, Greece, pp. 167-168, 173-192; Myers, Greece, pp. 129-133, ch. 9-14; Smith, Greece, ch. 7-8, pp. 65-66; West, Ancient World, Part I, Sees. 159-183.

Collateral Reading.—Allcroft and Masom, Sicily, ch. 2-3; Bury, ch. 6-7; Church, Carthage, Part II, ch. 1; Cox, Greeks and Persians, ch. 6-8; Creasy, ch. 1; Freeman, Sicily, ch. 5-6; Harrison, ch. 23, 25-31, pp. 375-379; Kimball-Bury, ch. 7-8; Oman, ch. 13-15, 17-20, pp. 228-233; Plutarch, Lives of Aristides and Themistocles; Schneckburgh, ch. 7-10; Schuckburgh, Greece to A. D. 14, ch. 3-4.

Additional Reading.—Abbott, Part II, ch. 1-5; Benjamin, Persia, ch. 8-9; Curtius, Vol. II, pp. 193-335, Vol. III, pp. 209-335; Grote, Vol. IV, ch. 35-36, Vol. V, ch. 38-43; Grundy, Persian War, ch. 3-14; Holm, Vol. II, ch. 1-6; Sayee, Ancient Empires of the East, pp. 250-252; Timayenis, Vol. I, pp. 131-229.

Source Books.—Botsford, ch. 15-16; Davis, Greece, ch. 6; Fling, pp. 99-143; Webster, ch. 7; Wright, pp. 71, 314-318.

SUGGESTIONS.

(1) Note the relations of the Greek cities to Lydia, Persia and Greece; why they rebelled, bearing in mind the contrasts presented in their civilizations (see Topic A-6, suggestions); and the part taken in the revolt by Greece proper.

(2) Note especially the route taken by first expedition; its failure; the route of second invasion; and the significance of Marathon.

(3) Note the downfall of Miltiades; the appearance of new leaders; their rivalry; and the preparations made by Greece and Persia for the last struggle, with special reference to the meeting at Corinth.

(4) Note the parts played by Leonidas, Themistocles and Pausanias; follow the route of the expedition on the map.

(5) Note the serious nature of the danger in the West; the career of Gelo; the reasons for the attack; and the significance of Himera.

(6) Sum up the progress which the Greeks had already made. Note what it would have meant for their civilization if it had been checked or destroyed.

SOURCE-STUDY.

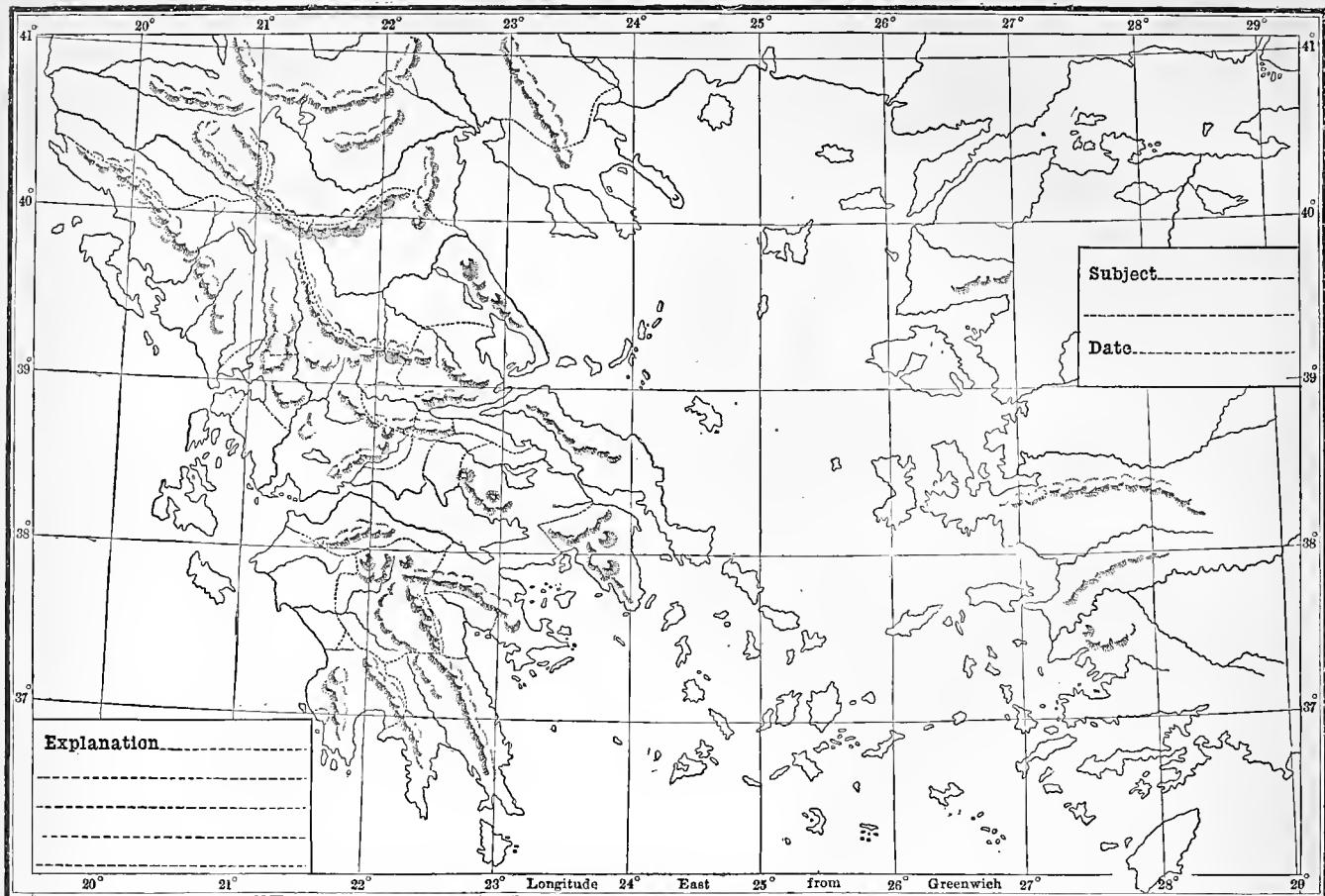
THE BATTLE OF SALAMIS.

The battle of Salamis decided the fate of the expedition of Xerxes. An opportunity is afforded here of contrasting and criticising three different authorities. It must be borne in mind that Plutarch (b. 46 A. D., d. 120 A. D.) wrote at a much later date than either Herodotus or Aeschylus who were contemporaries of the event. The latter makes no pretence to being a historian, but his account is of special value as he fought with the Greek fleet on this occasion and was therefore an eyewitness of the scene. He also served at Marathon and fought with such distinction that he was selected for the prize of pre-eminent bravery.

Then the Hellenes put out all their ships, and while they were putting out from shore, the barbarians attacked them forthwith. Now the other Hellenes began backing their ships and were about to run them aground, but Ameinias of Pallene, an Athenian, put forth with his ship and charged one of the enemy; and his ship being entangled in combat and the men not being able to get away, the others joined in the fight to assist Ameinias. The Athenians say that the beginning of the battle was made thus, but the Egineans say that the ship which went away to Egina to bring the sons of Aiaeos was that which began the fight. It is also reported that an apparition of a woman was seen by them, and that having appeared she encouraged them to the fight so that the whole army of the Hellenes heard it, first having reproached them in these words: "Madmen, how far will ye yet back your ships?"

Opposite the Athenians had been ranged the Phoenicians, for these occupied the wing towards Eleusis and the west, and opposite the Lacedemonians were the Ionians, who occupied the wing which extended to the east and to Piræus. Of them, however, a few were purposely slack in the fight according to the injunctions of Themistocles, but the greater number were not so. I might mention now the names of many captains of ships who destroyed ships of the Hellenes, but I will make no use of their names except in the case of Themistocles the son of Andromachos and Phylacos the son of Histiaios, of Samos both: and for this reason I make mention of these and not of the rest, because Themistocles on account of this deed became despot of Samos, appointed by the Persians, and Phylacos was recorded as a benefactor of the king and received much land as a reward. Now the benefactors of the king are called in the Persian tongue, *orosangai*.

Thus it was with these; but the greater number of their ships were disabled at Salamis, being destroyed some by the Athenians and others by the Egineans; for since the Hellenes fought in order and ranged in their places, while the barbarians were no longer ranged in order nor did anything with design, it was likely that there would be some such result as in fact fol-



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Map Work for Topic A 7.

Show on the map the three invasions of Greece during Persian Wars, with the location of important points on the route.

References: Dow, Plate 2; Putzger, p. 7; Shepherd, p. 13; Botsford, Ancient, p. 125; Botsford, Ancient World, p. 160; Morey, Ancient, pp. 152, 154; Myers, Ancient, p. 194; West, Ancient, p. 76; Botsford, Greece, p. 127; Morey, Greece, p. 186; Myers, Greece, p. 168; Webster, Ancient, p. 192; West, Ancient World, Part I, p. 72; Kimball-Bury, p. 141.

SOURCE-STUDY.—Continued.

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(Continued on Page 4.)

THE GREEK SHIP.



Fig. 2

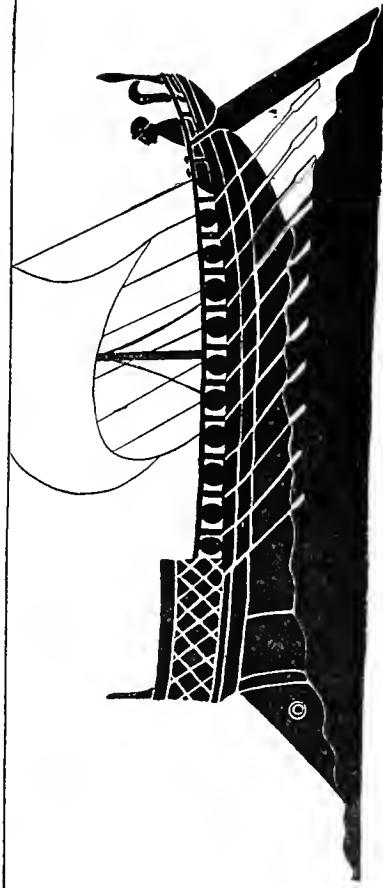


Fig. 2

1. A naval combat (from a Greek vase). 2. A Greek battleship (from a vase). 3. A Greek trireme (from a model in a French museum).

SUGGESTIVE QUESTIONS

How is the pilot protected? How many rows of oars in Fig 1? Was this the usual number? What devices appear on the shields? How was a battleship built to serve its purpose? (See picture and account of the battle of Salamis.) How was a naval engagement conducted?

SOURCE-STUDY.—Continued.

his body, as it floated amongst other shipwrecks, was known to Artemisia, and carried to Xerxes.

It is reported that, in the middle of the fight, a great flame rose into the air above the city of Eleusis, and that sounds and voices were heard through all the Thriasian plain, as far as the sea, sounding like a number of men accompanying and escorting the mystic Iacchus, and that a mist seemed to form and rise from the place from whence the sounds came, and, passing forward, fell upon the galleys. Others believed that they saw apparitions, in the shape of armed men, reaching out their hands from the island of Aegina before the Grecian galleys; and supposed they were the Aeacidæ, whom they had invoked to their aid before the battle. The first man that took a ship was Lycomedes the Athenian, captain of a galley, who cut down its ensign, and dedicated it to Apollo the laurel-crowned. And as the Persians fought in a narrow arm of the sea, and could bring but part of their fleet to fight, and fell foul of one another, the Greeks thus equalled them in strength and fought with them till the evening forced them back, and obtained, as says Simonides, that noble and famous victory, than which neither amongst the Greeks nor barbarians was ever known more glorious exploit on the seas; by the joint valor, indeed, and zeal of all who fought, but by the wisdom and sagacity of Themistocles.—Plutarch, *Themistocles*, trans. Clough.

Atossa. “Next tell me how the fight of ships began. Who led the attack? Were those Hellenes the first, Or wasn’t my son, exulting in his strength?”

Messenger. “The author of the mischief, O my mistress,

Was some foul fiend or power on evil bent; For lo! a Hellene from the Athenian host Came to thy son, to Xerxes, and spake thus, That should the shadow of the dark night come, The Hellenes would not wait him, but would leap Into their rowers’ benches, here and there, And save their lives in secret, hasty flight. And he forthwith, this hearing, knowing not The Hellenes’ guile, nor yet the gods’ great wrath, Gives this command to all his admirals, Soon as the sun should cease to burn the earth With his bright rays and darkness thick invade The firmament of heaven, to set their ships In three-fold lines, to hinder all escape, And guard the billowy straits, and others place In circuit round about the isle of Aias: For if the Hellenes’ scaped an evil doom, And found a way of secret, hasty flight, It was ordained that all should lose their heads. Such things he spake from soul o’erwrought with pride, pride, For he knew not what fate the gods would send; And they not mutinous, but prompt to serve, Then made their supper ready, and each sailor Fastened his oar around true-fitting thole,

And when the sunlight vanished, and the night Had come, then each man, master of an oar, Went to his ship, and all men bearing arms, And through the long ships rank cheered loud to rank; And so they sail, as ‘twas appointed each, And all night long the captains of the fleet Kept their men working, rowing to and fro; Night then came on, and the Hellenic host In no wise sought to take to secret flight. And when day, bright to look on with white steeds, O’erspread the earth, then rose from the Hellenes Loud chant of cry of battle, and forthwith Echo gave answer from each island rock; And terror then on all the Persians fell, Of fond hopes disappointed. Not in flight The Hellenes then their solemn paeans sang: But with brave spirit hastening on to battle. With martial sound the trumpet fired those ranks; And straight with sweep of oars that flew through foam, They smote the loud waves at the boatswain’s call; And swiftly all were manifest to sight. Then first their right wing moved in order meet; Next the whole line its forward course began, And all at once we heard a mighty shout,— ‘O sons of Hellenes, forward, free your country; Free too your wives, your children, and the shrines Built to your fathers’ gods, and holy tombs Your ancestors now rest in. Now the fight Is for our all.’ And on our side, indeed Arose in answer din of Persian speech, And time to wait was over; ship on ship Dashed its bronze-pointed beak, and first a barque Of Hellas did the encounter fierce begin, And from Phœnician vessel crashes off Her carved prow. And each against his neighbor Steers his own ship: and first the mighty flood Of Persian host held out. But when the ships Were crowded in the straits, nor could they give Help to each other, they with mutual shocks, With beaks of bronze went crushing each the other, Shivering their rowers’ benches. And the ships Of Hellas, with manoeuvering not unskilful, Charged circling round them. And the hulls of ships Floated capsized, nor could the sea be seen, Strown, as it was, with wrecks and carcasses; And all the shores and rocks were full of corpses. And every ship was wildly rowed in fight, All that composed the Persian armament. And they, as men spear tunnies, or a haul Of other fishes, with the shafts of oars, Or spars of wrecks went smiting, cleaving down; And bitter groans and wailing overspread The wide sea-waves, till eye of swarthy night Bade it all cease: and for the mass of ills, Not, though my tale should run for ten full days, Could I in full recount them. Be assured That never yet so great a multitude Died in a single day as died in this.”

—Aeschylus, trans. Plumptre, *The Persians*.

Topic A 8. The Age of Pericles: The Development of the Government and Rise of the Athenian Empire.

OUTLINE OF TOPIC.

1. Sparta's loss of leadership and formation of the Athenian Empire.
 - a) Condition of Athens, in 479 B. C.
 - b) Themistocles and the recovery of Athens.
 - c) Spartan opposition.
 - d) Aristeides and the formation of the Delian League.
 - e) Treachery of Pausanias and Sparta's loss of leadership.
 - f) Fall of Themistocles.
2. Cimon, "the Athenian Nelson," and his policies.
 - a) Naval exploits and recovery of the coast of Asia Minor and the Northern Aegean from Persia.
 - b) His idea of the relation of Sparta and Athens to Greece.
 - c) The revolt of the Helots.
 - d) His ostracism.
3. The imperial policy of Pericles.
 - a) Reasons for his elevation to the leadership of Athens.
 - b) Efforts to make Athens a land and naval power
 - c) The Thirty Years' Truce and its significance.
 - d) Increase of the naval power of Athens.
4. The Athenian democracy as established by Pericles.
 - a) Changes in the citizenship.
 - b) The dicasteries.
 - c) Use of the theatre.
 - d) Introduction of pay.
 - e) Strong and weak points of the government.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 118-132; Botsford, Ancient World, Secs. 211-228, 243; Goodspeed, Ancient, Secs. 181-196, 210-214; Morey, Ancient, pp. 160-177; Myers, Ancient, Secs. 216-229, 231; Webster, Ancient, Secs. 80-88; West, Ancient, Secs. 177-200; Westermann, Ancient, ch. 13-14; Wolfson, Ancient, Secs. 117-132, 136-139; Botsford, Greece, pp. 140-157, 164-179; Morey, Greece, pp. 202-227; Myers, Greece, pp. 227-263, 266-269; Smith, Greece, pp. 114-137; West, Ancient World, Part I, Secs. 184-216.

Collateral Reading.—Abbott, Pericles, ch. 3-11, 16; Bury, ch. 8, pp. 346-367, 378-385; Cox, Athenian Empire, ch. 1; Grant, ch. 5-8; Harrison, ch. 32-33; Oman, ch. 22-24, pp. 268-271, 274-279; Plutarch, Lives of Pericles, Themistocles, Aristides, Cimon; Schuckburgh, ch. 11-12; Schuckburgh, Greece to A. D. 14, pp. 126-145; Tucker, ch. 10, 13, 14.

Additional Reading.—Abbott, Greece, Part II, ch. 6-11, Part III, ch. 1; Allcroft and Stout, Making of Athens, ch. 7-12; Cunningham, Western Civilization, Vol. I, pp. 112-123; Curtius, Vol. II, Book III, ch. 2, pp. 481-510; Gow, pp. 97-137; Grote, Vol. V, ch. 44-45, Vol. VI, ch. 46, pp. 49-66; Gulick, ch. 16; Holm, Vol. II, ch. 7-19; Timayenis, Vol. I, pp. 230-261; Whiby, Greek Studies, pp. 64-69, 360-368, 382-411.

Source Books.—Botsford, pp. 175-185, 194-205; Davis, Greece, Nos. 74-75, 78-80, 87-88; Fling, pp. 144-159.

SUGGESTIONS.

(1) Note the advantages possessed by Sparta over Athens at the close of the war; and how Athens overcame these through the efforts of Themistocles and Aristeides, favored by the treachery of Pausanias.

(2) Note the objects sought by Cimon as the leader of Athens; his success in attaining these, especially his career as an admiral; and his final overthrow as the result of his idea of what the relations of Athens and Sparta should be to each other and to Greece.

(3) Note the efforts of Pericles to make Athens the power in Greece, particularly the building up of her power on land; and the ultimate failure as marked by the Truce.

(4) Note the radical changes made by Pericles in the government and whether they were really democratic in their nature and effects.

SOURCE-STUDY.

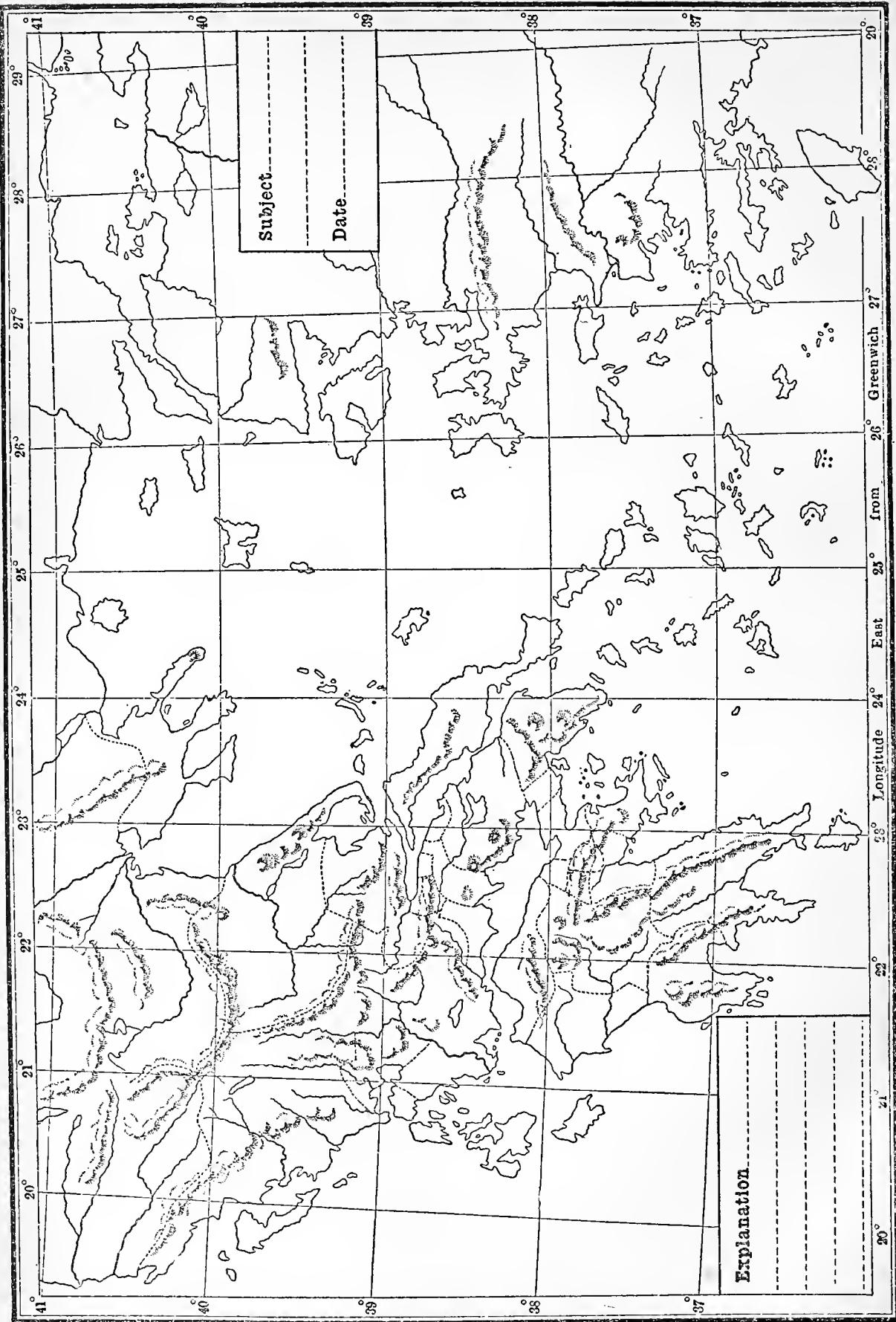
THE REFORM MEASURES OF PERICLES AND THE RELATIONS BETWEEN ATHENS AND HER ALLIES.

Pericles was largely responsible for the creation of the Athenian democracy. His principal changes in the government are here summarized by Aristotle the philosopher and political thinker with some of the reasons for these, and comments upon their significance. Xenophon attempts to justify the relations which were established between Athens and her allies and the benefits accruing to the city as the result of the policy adopted. Aristophanes in the play from which the last extract is taken makes the entire plot hinge upon the spirit of litigation so prevalent in his day. The principal character is an Athenian juror or dicast.

After this Pericles assumed the position of popular leader, having first distinguished himself while still a young man by prosecuting Cimon on the audit of his official accounts as general. Under his auspices the constitution became still more democratic. He took away some of the privileges of the Areopagus, and, above all, he turned the policy of the state in the direction of naval dominion, which caused the masses to acquire confidence in themselves and consequently to take the conduct of affairs more and more into their own hands. Moreover, forty-eight years after the battle of Salamis, in the archonship of Pythodorus, the Peloponnesian war broke out, during which the populace was shut up in the city and became accustomed to gain its livelihood by military service, and so, partly voluntarily and partly involuntarily determined to assume the administration of the state itself. Pericles was also the first to institute pay for service in the law-courts, as a bid for popular favor to counterbalance the wealth of Cimon. The latter, having private possessions of royal splendor, not only performed the regular public services magnificently, but also maintained a large number of his fellow-demesmen. Any member of the deme of Laciadae could go every day to Cimon's house and there receive a reasonable provision; and his estate was guarded by no fences, so that any one who liked might help himself to the fruit from it. Pericles' private property was quite unequal to this magnificence, and accordingly he took the advice of Damonides of Olia, (who was commonly supposed to be the person who prompted Pericles in most of his measures, and was therefore subsequently ostracized), which was that, as he was beaten in the matter of private possessions, he should make presents to the people from their own property; and accordingly he instituted pay for the members of the juries. Some persons accuse him of thereby causing a deterioration in the character of the juries, since it was always the inferior people who were anxious to submit themselves for selection as jurors, rather than the men of better position. Moreover, bribery came into existence after this, the first person to introduce it being Anytus, after his command at Pylus. He was prosecuted by certain individuals on jury.—Aristotle, trans. Kenyon, *On the Athenian Constitution*, ch. 27.

To speak next of the allies, and in reference to the point that emissaries from Athens come out, and, according to common opinion, calumniate and vent their hatred upon the better sort of people, this is done on

(Continued on Page 4.)



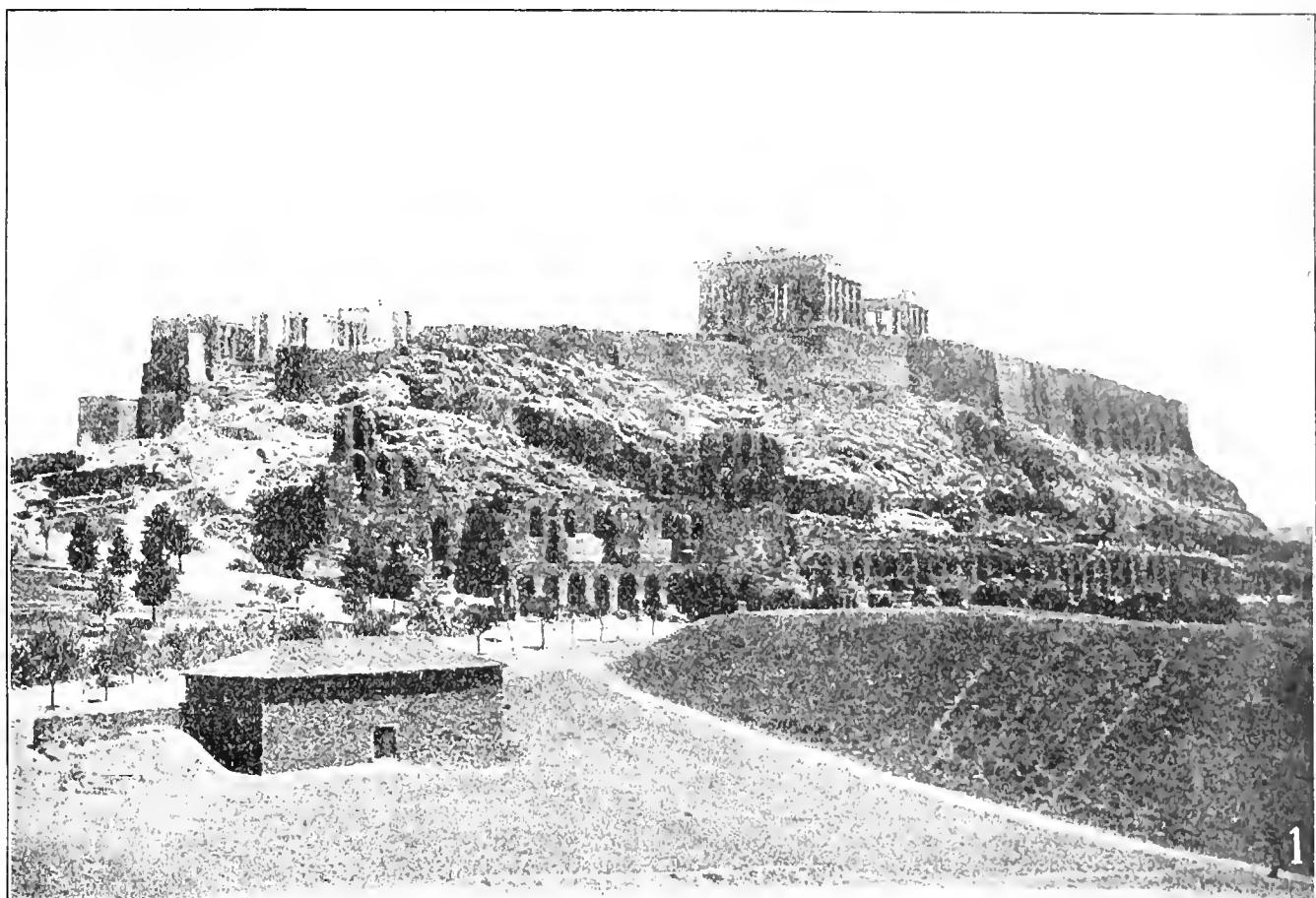
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Map Work for Topic A 8.

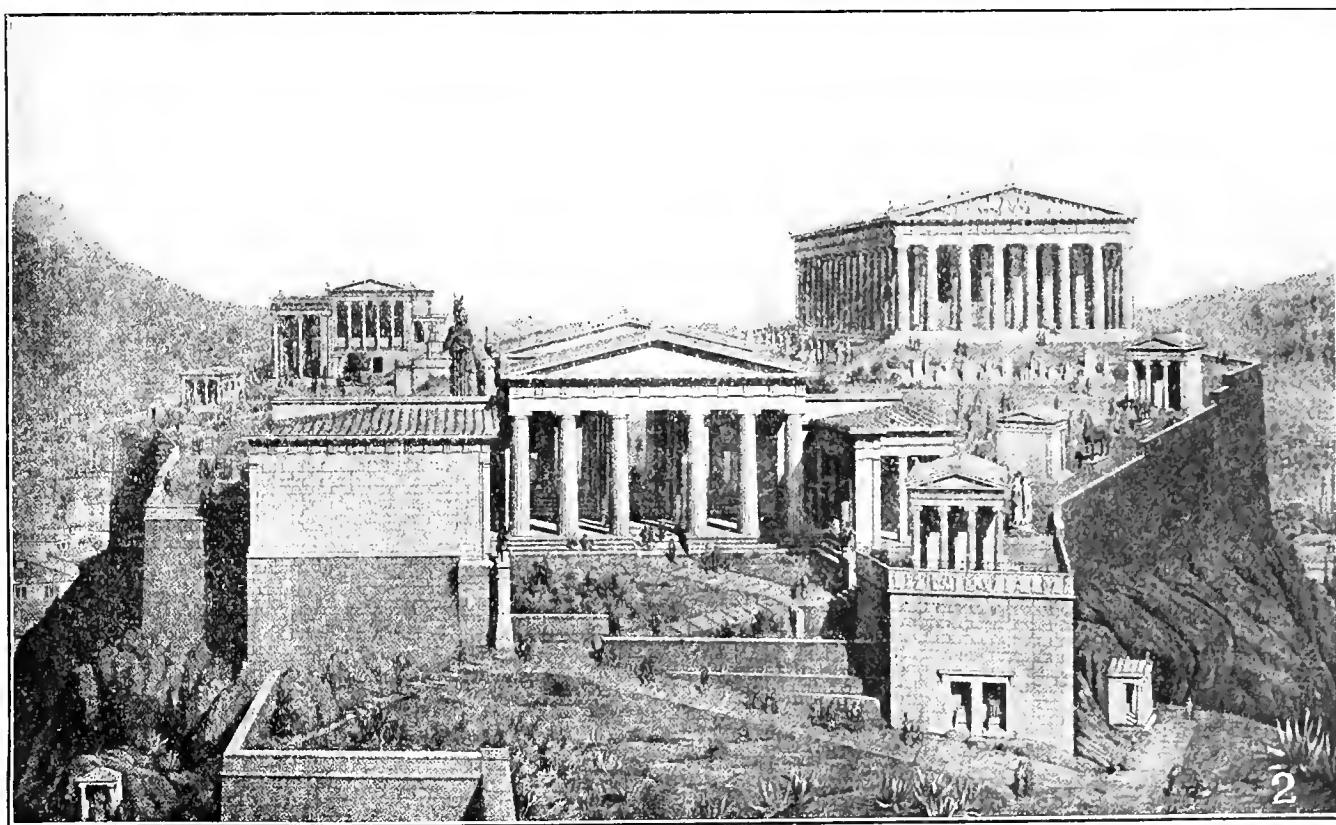
Show on the map the Athenian Empire at its greatest extent, with its tributary states and allies.

References: Shepherd, p. 13; Botsford, Ancient, p. 147; Goodspeed, Ancient, p. 171; Morey, Ancient, pp. 168-169; Webster, Ancient, p. 234; West, Ancient, p. 165; Botsford, Ancient, p. 166; Botsford, Greece, p. 167; Morey, Greece, pp. 214-215; West, Ancient World, Part I, p. 165.

THE ACROPOLIS OF TODAY AND OF YESTERDAY.



1



2

1. Photograph of the Acropolis of today. 2. Restoration of the Acropolis.

SUGGESTIVE QUESTIONS.

Note the relative location of each of these buildings on the Acropolis. Can you identify the ruins in the upper picture in the lower view? What were the most prominent features of the Acropolis? Are these buildings in any sense modern in construction? Did the Athenians display any skill in adapting these structures to the formation of the land?

SOURCE-STUDY.—Continued.

the principle that the ruler cannot help being hated by those whom he rules; but that if wealth and respectability are to wield power in the subject cities, the empire of the Athenian people has but a short lease of existence. This explains why the better people are punished with infamy, robbed of their money, driven from their homes, and put to death, while the baser sort are promoted to honour. On the other hand, the better Athenians throw their *ægis* over the better class in the allied cities. And why? Because they recognize that it is to the interest of their own class at all times to protect the best element in the cities. It may be urged that if it comes to strength and power the real strength of Athens lies in the capacity of her allies to contribute their money quota. But to the democratic mind, it appears a higher advantage still for the individual Athenian to get hold of the wealth of the allies, leaving them only enough to live upon and to cultivate their estates, but powerless to harbour treacherous designs.

Again, it is looked upon as a mistaken policy on the part of the Athenian democracy to compel her allies to voyage to Athens in order to have their cases tried. On the other hand, it is easy to reckon up what a number of advantages the Athenian People derives from the practice impugned. In the first place, there is the steady receipt of salaries throughout the year derived from the court fees. Next, it enables them to manage the affairs of the allied states while seated at home without the expense of naval expeditions. Thirdly, they thus preserve the partisans of the democracy, and ruin her opponents in the law-courts. Whereas, supposing the several allied states tried their cases at home, being inspired by hostility to Athens, they would destroy those of their own citizens whose friendship to the Athenian People was most marked. But besides all this the democracy derives the following advantages from hearing the cases of her allies in Athens. In the first place, the one per cent levied in Piræus is increased to the profit of the state; again, the owner of a lodging-house does better, and so, too, the owner of a pair of beasts, or of slaves to be let out on hire; again, heralds and criers are a class of people who fare better owing to the sojourn of foreigners at Athens. Further still, supposing the allies had not to resort to Athens for the hearing of cases, only the official representative of the imperial state would be held in honor, such as the general, or trierarch, or ambassador. Whereas now every single individual among the allies is forced to pay flattery to the People of Athens because he knows that he must betake himself to Athens and win or lose his case at the bar, not of any stray set of judges, but of the sovereign People itself, such being the law and custom at Athens. He is compelled to behave as a suppliant in the courts of justice, and when some juryman comes into court, to grasp his hand. For this reason, therefore, the allies find themselves more and more in the position of slaves to the people of Athens.

Furthermore, owing to the possession of property beyond the limits of Attica, and the exercise of magistracies which take them into regions beyond the frontier, they and their attendants have insensibly acquired the art of navigation. A man who is perpetually voyaging is forced to handle the oar, he and his domestic alike, and to learn the terms familiar in seamanship. Hence a stock of skillful mariners is produced, bred upon a wide experience of voyaging and practice. They have learnt their business, some in piloting a

small craft, others a merchant vessel, whilst others have been drafted off from these for service on a ship-of-war. So that the majority of them are able to row the moment they set foot on board a vessel, having been in a state of preliminary practice all their lives.—Xenophon, trans. Dakyns, *Polity of the Athenians*, Ch. 1.

THE POWERS AND DUTIES OF THE DICAST
OR JUROR.

[Philocleon, the Dicast, speaking:]

Well now, I will demonstrate forthwith from the starting-point respecting our dominion, that it is inferior to no sovereignty. For what animal at the present time is more happy and enviable, or more luxurious, or more terrible, than a dicast, especially an old one? Whom in the feast-place fellows of huge size, and four cubits high, at the bar, watch on his creeping from his couch. And then straightway he lays his hand gently upon me as I approach, which has pilfered from the public money; and bowing low they supplicate me, uttering a piteous voice—"Pity me, father, I beseech you, if ever you yourself also stole anything, when holding any office, or on service, when making purchases for your messmates." A fellow who would not even have known that I was alive, but for his former acquittal.

. . . Then, when I have entered, after being entreated, and having had my anger wiped away, when within, I perform none of all these things which I promise; but I listen to them uttering all their eloquence for an acquittal. Come, let me see; for what piece of flattery is it not possible for a dicast to hear there? Some lament their poverty, and add ills to their real ones, until, by grieving, he makes his equal to mine; others tell us mythical stories; others, some laughable joke of Æsop; others cut jokes that I may laugh and lay aside my wrath. And if we should not be won over by these means, forthwith he drags in his little children by the hand, his daughters and his sons, while I listen. And they bend down their heads together, and bleat at the same time; and then their father, trembling, supplicates me as a god in their behalf, to acquit him from his account:—"If you take pleasure in the voice of your lamb, pity the voice of my son"; but if, on the other hand, I take pleasure in my little pigs, he beseeches me to be won over by the voice of his daughter. And we men relax for him the peg of our wrath a little. Is not this a mighty empire, and derision of wealth? . . .

But what is the most delightful of all these things which I had forgotten; when I come home with my fee, then all of them together salute me on my arrival, for the money's sake. And first when my daughter washes me, and anoints my feet, and stooping over me gives me a kiss, and wheedling me, at the same time fishes out the three-obol-piece with her tongue, and when my little woman having won me over by flattery, brings me a light barley-cake, and then sitting down by my side, constrains me—"eat this," "gobble up this," I am delighted with these things, even if there shall be no need to look to you, and to the house-steward, when he shall serve up breakfast, imprecating curses and muttering. . . Do I not hold a great empire, and no way inferior to that of Jupiter, who have the same title as Jupiter? At any rate, if we should make an uproar, each one of those who pass by, says, "O king Jupiter, how the court thunders!" And if I lighten, the wealthy and very dignified whistle, and are in a horrid fright at me. And you yourself fear me very much; by Ceres, you fear me; but may I perish if I fear you,—Aristophanes, *Wasps*. (Bohn.)

Topic A 9. The Age of Pericles: Achievements in Art and Literature.

OUTLINE OF TOPIC.

1. Circumstances favorable to the development of art and literature.
 - a) Religion.
 - 1) The Games.
 - 2) The Greek conception of God.
 - b) Scenery.
 - c) Language.
 - d) Greek love of beauty.
 - e) The Persian Wars.
 - f) Encouragement of Pericles.
2. Development of Art to Age of Pericles.
 - a) Temple building.
 - 1) Form of temple and parts.
 - 2) Changes in form—the three orders.
 - 3) Changes in decoration—Temple of Ægina.
 - b) Sculpture.
 - 1) Influence of East.
 - 2) Relation to Architecture.
3. Development of literature to Age of Pericles.
 - a) The epic and its decline—Hesiod.
 - b) Lyric poetry.
 - 1) Its rise—Sappho.
 - 2) Its perfection—Pindar.
 - 3) Rise of the drama.
 - c) Writing of history—Herodotus.
4. The literature of the Periclean Age.
 - a) Drama.
 - 1) Tragedy: Æschylus; Sophocles; Euripides.
 - 2) Comedy—Aristophanes.
 - b) History—Thucydides.
 - c) Oratory—Pericles.
5. The Art of the Periclean Age.
 - a) The Buildings on the Acropolis—Ictinus.
 - b) Sculpture.
 - 1) Myron and his work.
 - 2) Phidias and his work.
 - c) Painting—Polygnotus.

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Additional Reading.—Abbott, Greece, Part III, ch. 2, 14; Curtius, Vol. II, pp. 460-481, 546-641; Dickinson, Greek View of Life, ch. 4; Felton, Greece, Vol. I, pp. 3-240, 493-511; Fowler and Wheeler, Greek Archaeology, pp. 144-150, 155-157, 170, 217-251; Gardner, Ancient Athens; Gardner, Grammar of Greek Art, ch. 5-9, 13-15; Grote, Vol. VI, pp. 66-71, Vol. VIII, ch. 67; Holm, Vol. I, ch. 24, Vol. II, ch. 12, 20, 26; Ma-

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SUGGESTIONS.

(1-3) Note the various conditions which contributed to the success of the Greeks in art and literature before the Age of Pericles; the characteristic features or peculiarities of their art and literature in this preliminary period; and the gradual changes which both underwent.

(4-5) Note the impetus given to art and literature in the Periclean Age and the work accomplished by the authors and artists.

SOURCE-STUDY.

EXTRACTS FROM THE THREE GREAT TRAGIC POETS TO ILLUSTRATE THE FORM AND THOUGHT OF GREEK TRAGEDY.

Tragedy reached its highest form of development in this age. These few extracts, which scarcely do justice to the subject, illustrate the lofty character and beauty of this form of literature. In the period covered by the lives of these three masters, Greek tragedy changed markedly in character. Æschylus lays emphasis upon the superhuman and divine; his characters are swayed by the divine will or fate. "The spirit of patriotic and religious exaltation finds its highest expression in his poetry." In the plays of Sophocles the characters are influenced by religious or moral motives, while in Euripides the characters are moved to action by human passions. The punishment of sinful pride forms the theme of the *Prometheus Bound*; the idea in the *Antigone* was that "the rights of the individual rank higher than the rights of the state." In the *Iphigeneia at Aulis* and the *Iphigeneia among the Taurians* emphasis is laid upon the romantic element and the play of human passion. The *Colonus* of Sophocles is of interest as the masterpiece of his old age. Colonus was the birthplace of the poet.

Extract from *Prometheus Bound* by Aeschylus:

[Prometheus has been chained to a rock as a penalty for giving fire to mortals and soliloquizes as follows:]

O Air Divine! O ye swift-winged Winds,—
Ye sources of the rivers, and ye waves,
That dimple o'er old Ocean like his smiles,—
Mother of all, O Earth! and thou the orb,
All-seeing, of the Sun, behold and witness
What I, a god, from the stern gods endure.

* * * * *

When shall my doom be o'er?—Be o'er!—to me
The future hides no riddle—nor can woe
Come unprepared! It fits me then to brave
That which must be; for what can turn aside
The dark course of the grim Necessity?

Chorus of Oceanides:

One have I seen with equal tortures riven—
An equal god; in adamantine chains
Ever and evermore,
The Titan Atlas, crushed, sustains
The mighty mass of mighty heaven;
And the whirling cataracts roar
With a chime to the Titan's groans,
And the depth that receives them moans;
And from vaults that the earth are under
Black Hades is heard in thunder;
While from the founts of white-waved rivers flow
Melodious sorrows, uniting with his woe.—Bulwer.

(Continued on Page 4.)

PHIDIAS.



Portions of the Parthenon frieze.

SUGGESTIVE QUESTIONS.

What did this frieze represent? What do these portions portray? Compare this work with that on the temple of Aegina and note down the points of superiority. What difficult tasks has the artist attempted here, and with what success? What do you consider the admirable points about this work?

THE GREEK TEMPLE.



THE PARTHENON.

Photographs of the model (restored) in the Metropolitan Museum of Art, New York.
How does this temple differ from an Egyptian temple? Point out the principal parts of a Greek temple. What order of columns are here used?

SOURCE-STUDY.—Continued.

Extracts from the *Antigone* by Sophocles:

[Antigone insists upon burying the body of her brother contrary to the edict of King Creon. Her sister, Ismene, strives in vain to dissuade her.]

The protest of Antigone against tyranny.

No ordinance of man shall override
The settled laws of Nature and of God;
Not written these in pages of a book,
Nor were they framed to-day, nor yesterday;
We know not whence they are; but this we know,
That they from all eternity have been,
And shall to all eternity endure.

Antigone rebuking her sister, Ismene.

No more will I exhort thee—no! and if
Thou wouldest it now, it would not pleasure me
To have thee as a partner in the deed.
Be what it liketh *thee* to be, but I
Will bury him and shall esteem it honor
To die in the attempt; dying for him,
Loving with one who loves me I shall lie
After a holy deed of sin; the time
Of the world's claims upon me may not mate
With what the grave demands; for there my rest
Will be for everlasting. Come what will,
It cannot take from me a noble death.—Donaldson.

Reply of Antigone to Creon:

Not through fear
Of any man's resolve was I prepared
Before the gods to bear the penalty
Of sinning against these. That I should die
I knew (how should I not?) though thy decree
Had never spoken. And before my time
If I shall die, I reckon this a gain;
For whoso lives, as I, in many woes,
How can it be but he shall gain by death?—Plumptre.

Description of Colonus by Sophocles:

Stranger, thou art standing now
On Colonus' sparry brow;
All the haunts of Attic ground,
Where the matchless coursers bound,
Boast not, through their realms of bliss,
Other spot as fair as this.
Frequent down this greenwood dale
Mourns the warbling nightingale,
Nestling 'mid the thickest screen
Of the ivy's darksome green.
Here Narcissus, day by day,
Buds in clustering beauty gay.
Here the golden Crocus gleams,

Murmur here unfailing streams,
Sleep the bubbling fountains never,
Feeding pure Cephisus' river,
Whose prolific waters daily
Bid the pasture blossom gaily,
With the showers of spring-time blending
On the lap of earth descending.

Extract from the *Iphigeneia at Aulis* by Euripides.

[Iphigeneia is about to be sacrificed by King Agamemnon to bring favoring breezes to the Greek fleet. Her entreaty follows:]

Ah, slay me not untimely! Sweet is light:
Constrain me not to see the nether gloom!
'Twas I first called thee father, thou me child.
'Twas I first throned my body on thy knees,
And gave thee sweet caresses and received.
And this thy word was: "Ah, my little maid,
Blest shall I see thee in a husband's halls
Living and blooming worthily of me?"
And, as I twined my fingers in thy beard,
Whereto I now cling, thus I answered thee:
"And what of thee? Shall I greet thy gray hairs,
Father, with loving welcome in my halls,
Repaying all thy fostering toil for me?"
I keep remembrances of that converse yet:
Thou hast forgotten, thou wouldest murder me,
Ah no!—By Pelops, by thy father Atreus,

What part have I in Paris' rape of Helen?
Why, father, should he for my ruin have come?
Look on me—give me one glance—oh, one kiss,
That I may keep in death from thee but this
Memorial, if thou heed my pleading not.

[To her infant brother, Orestes.

Brother, small help canst thou be to thy friends;
Yet weep with me, yet supplicate thy sire
To slay thy sister not!—some sense of ill
Even in wordless infants is inborn.
Lo, by his silence he implores thee, father—
Have mercy, have compassion on my youth!
Yea, by thy beard we pray thee, loved ones twain,
A nestling one, and one a daughter grown.
In one cry summing all, I *must* prevail!
Sweet, passing sweet, is light for men to see,
The grave's life nothingness! Who prays to die
Is mad. Ill life o'erpasseth glorious death.—Way.

[The life of Iphigeneia was spared through the intervention of Artemis who whisked her off to the land of the Taurians. Her brother, Orestes, who had been sent there, was about to be sacrificed by his sister when their recognition was brought about through the device of a letter. This is one of the dramatic passages in the *Iphigeneia among the Taurians*.]

Topic A 10. The Age of Pericles: The Life and Activities of the Athenian.

OUTLINE OF TOPIC.

1. Class distinctions in Athens.
 - a) Privileges of citizens.
 - b) Metics (foreigners).
 - c) Slaves.
2. Childhood and training of the Athenian.
 - a) Ceremonies and customs connected with birth and childhood.
 - b) Education.
 - c) Military training.
3. Marriage and the home.
 - a) Marriage ceremonies.
 - b) Position of women.
 - c) Plan of a house.
 - d) Furnishings of a house.
 - e) Home life among the Athenians.
4. Public activities.
 - a) Business activities.
 - b) The professions.
 - c) The responsibilities of citizenship.
 - 1) Voting.
 - 2) Jury service.
 - 3) Military service.
 - 4) Attendance on the Ecclesia.
5. Amusements.
 - a) The symposium.
 - b) The theatre.
 - c) Festivals—The Panathenaic Festival.
6. Sickness and burial.
 - a) Treatment of disease.
 - b) Burial rites and customs.

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Collateral Reading.—Abbott, *Pericles*, ch. 18; Blumner, *Home Life of Ancient Greeks*; Grant, ch. 9; Gulick, *Life of Ancient Greeks*; Seignobos, pp. 145-148; Tucker, ch. 4-9, 15, 17.

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Source Books.—Botsford, pp. 206-209, 283-288, 294-295; Davis, *Greece*, Nos. 44, 93, 99; Fling, pp. 47-53; Wright, pp. 74-84.

SUGGESTIONS.

(1) Note the basis of existing class divisions and the advantages and disadvantages peculiar to each class; (2) the training of the child; (3) the position of woman and the place of the home; (4) the prominent part taken by the citizen in political life; (5) the forms of diversion open to the people and their effects on their life and character; and (6) the treatment of disease and suffering and burial ceremonies, with particular reference in each case to the "modernity" of the Athenian.

SOURCE-STUDY.

THE SACRED GAMES AND FESTIVALS.

The following extracts describe the general character of these games and explain their origin. It is suggested that the features of the present-day celebrations of the Olympic Games be compared with those which marked these ancient celebrations. The lyric poet, Pindar, is famous for his odes celebrating the victories won at these national contests.

THE OLYMPIC GAMES.

With regard to the Olympic games, the Elean antiquaries say that Cronos first reigned in heaven, and

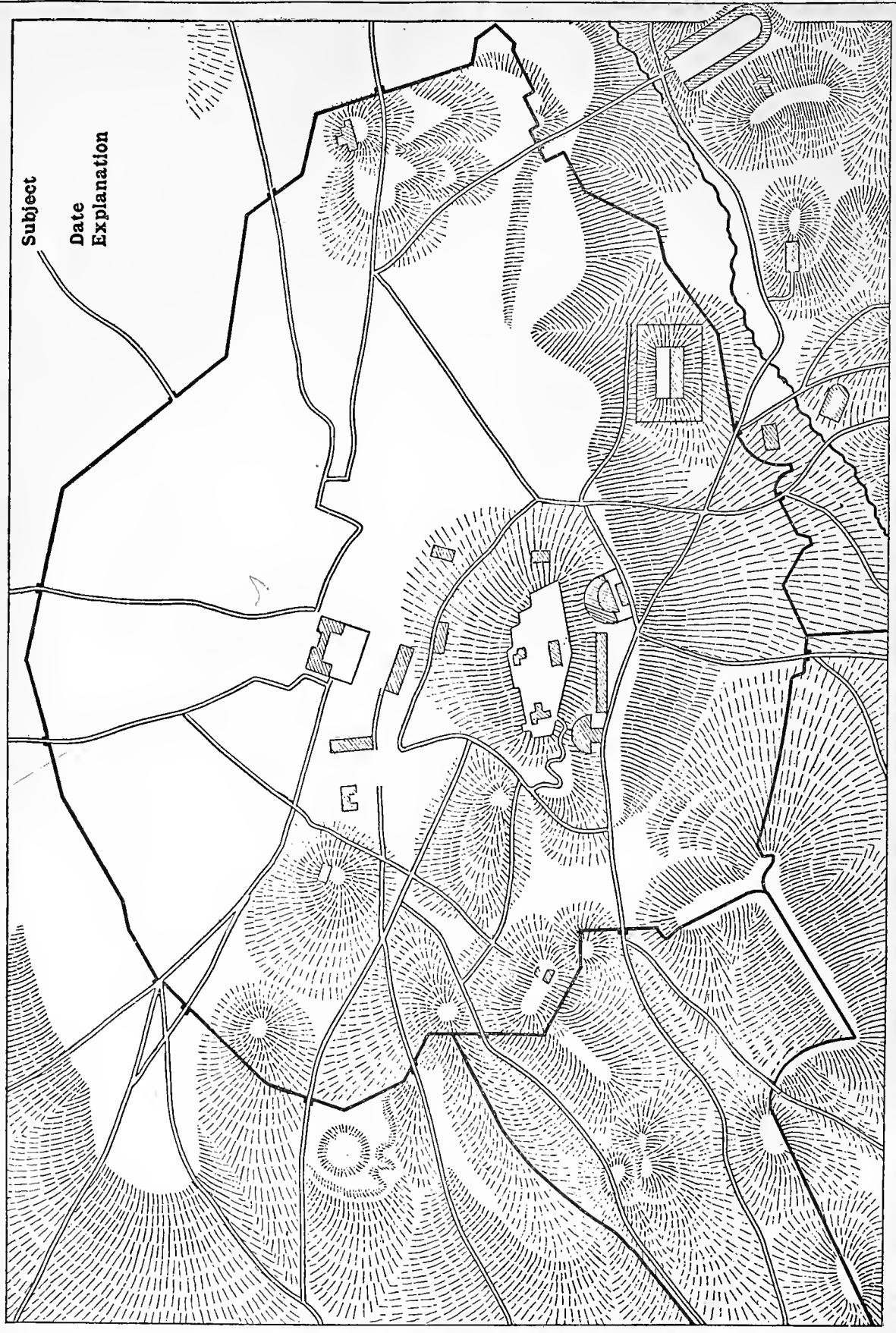
that a temple was made for him at Olympia by the men of that age, who were named the "Golden Race." But when Zeus was born, Rhea committed the safe-keeping of the child to the Dactyls, who came from Ida in Crete,—and their names were Heracles, Paonæus, Epimenes, Iasius, and Idas. Then in sport Heracles, as the eldest, set his brethren to run a race, and crowned the victor with a branch of wild olive, of which they had such abundance that they slept on its fresh green leaves. They say that the wild olive was brought to Greece by Heracles from the land of the Hyperboreans. He made the rule that the games should be celebrated every fourth year. Some say that Zeus wrestled here with Cronos for the kingdom, others that Zeus held the games in honor of his victory over Cronos. Amongst those who are said to have gained victories is Apollo, who is declared to have outrun Hermes in a race, and defeated Ares in boxing. That is why the flutes play the Pythian air, while the competitors in the pentathlum are leaping, because that air is sacred to Apollo, and the god himself had won Olympic crowns. . . .

At the point where the unbroken tradition of the Olympiads begins, there were only prizes for the foot race, and Corœbus the Elean won the first race. Afterward in the fourteenth Olympiad the double-circuit foot race was added, and Hypenus, a Pisan, won the wild olive crown in it. In the eighteenth, they "remembered" the pentathlum and the wrestling. In the twenty-third Olympiad, they "restored" the prizes for boxing. In the twenty-fifth, they admitted the race for grown horses, in four horse chariots. Eight Olympiads later they admitted the pancratium for men, and the (single) horse race. The origin of the competitions for boys, however, is not traced to any ancient tradition; they were introduced by a resolution of the Eleans. Prizes for boys in running and wrestling were instituted in the thirty-seventh Olympiad; in the forty-first they introduced boxing for boys. The race between men in armor was sanctioned in the sixty-fifth Olympiad, for the purpose, I presume, of training men in war. The race between pairs of full-grown horses was instituted in the ninety-third. In the ninety-ninth they began the chariot races between cars each drawn by four foals. In the hundred and forty-fifth Olympiad prizes were offered for boys in the pancratium. . . .

The present rules as to the presidents of games are not what they were originally. Iphitus presided over the games, and after him, the descendants of Oxylos did likewise. But in the fiftieth Olympiad two men, selected by lot from the whole body of the Eleans, were intrusted with the presidency of the festival, and for a long time two was the number of the presidents. However, in the twenty-fifth Olympiad nine umpires were appointed, three to take care of the chariot race, three for the pentathlum, and three to take charge of the other contests. In the next Olympiad but one a tenth umpire was added. In the hundred and third Olympiad the Eleans were divided into twelve tribes, and one umpire was taken from each of the twelve. In the hundred and eighth they reverted to the number ten, and so it has remained ever since.—Pausanias, trans. Frazer, V., Ch. 7-9.

Divine justice has impelled me to sing of a contest that holds the first rank in Hellas, which near the an-

(Continued on Page 4.)



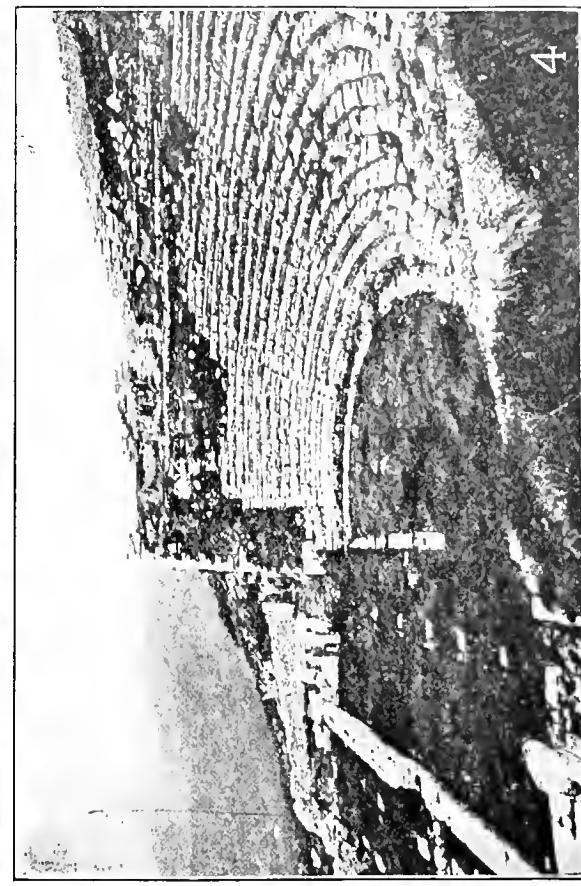
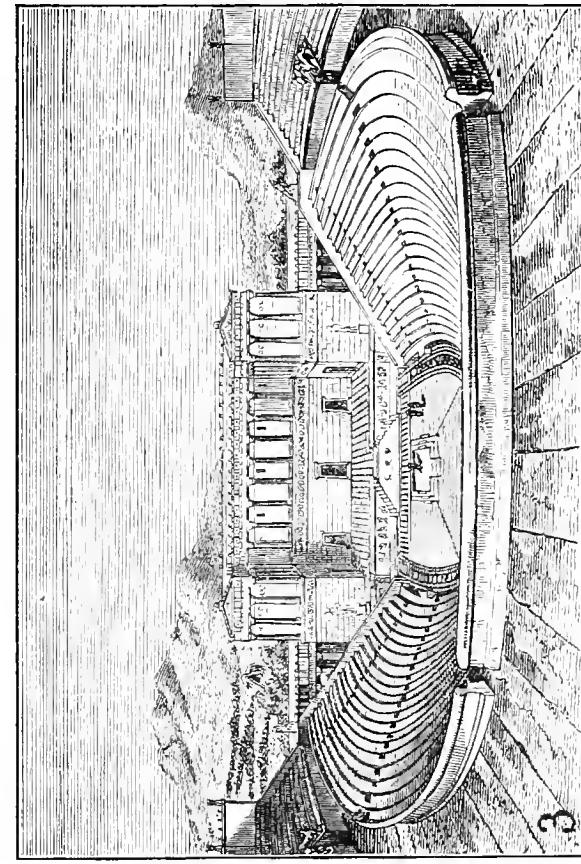
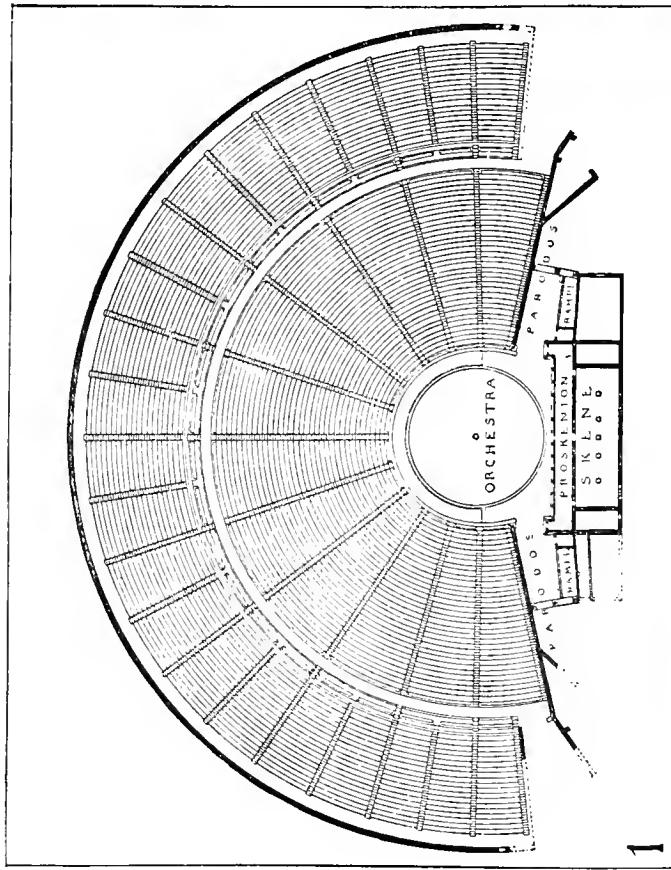
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Map Work for Topic A 10.

Show on the plan the market place, site of Ecclesia, and the principal public buildings.

References: Labberton, Plate X; Murray, Plate XI; Putzger, p. 8; Sanborn, p. 12; Shepherd, p. 23; Botsford, Ancient, p. 146; Botsford, Ancient World, pp. 207, 209; Goodspeed, Ancient, p. 147; Myers, Ancient, p. 207; West, Ancient, pp. 175, 177; Botsford, Ancient, pp. 130, 138; Morey, Greece, p. 179; Botsford, Greece, pp. 229, 230, 232; Myers, Greece, p. 247; Smith, Ancient World, Part I, pp. 176, 178.

THE THEATRE.



1. Ground plan of Theatre at Epidaurus. 2. Photograph of ruins of the same. 3. Restoration of Theatre at Segesta. 4. Photograph of ruins of the same.

SUGGESTIVE QUESTIONS.

Where were these theatres located? Why? How does a Greek theatre differ from a modern theatre? In what points was it similar to the theatre of the present as to stage, exits, seating, etc.? Could a modern play be acted successfully here? To what type of play would it be best adapted and why?

SOURCE-STUDY.—Continued.

cient barrow of Pelops the mighty Hercules founded, after slaying the sturdy son of Poseidon, Cteatus, and likewise Eurytus, in order to exact from Augeas, willingly from one unwilling, the fee for his service, an exorbitant demand. And it was by lying in wait for him in ambush near Cleonæ that Hercules defeated them on the road, because on a former occasion they had made havoc of a Tirynthian host of his by sitting concealed in one of the valleys of Elis,—those overbearing sons of Molus. . . . And Time in its onward course has informed us of the true account, in what way the founder distributed the choice spoils and offered the tithe of the war, and how he appointed that the festival should be kept every fifth year, with the victories won at this first Olympian contest. Who then gained the newly appointed crown with hands and feet and the car, having conceived the intention of winning glory at the games, and securing it in action? First in the straight reach of the stadium in the foot-race was the son of Licymnus, Oeonus; he had come from Midea conducting an armed host. Echemus it was who in wrestling shed glory on Tegea; Doryclus won the prize in boxing, inhabitant of the city Tiryns; on four horses, Samus of Mantinea, the son of Halirrhothius. With the javelin Phrastor hit the mark; in the long fling Niceus by a whirl of the hand threw with the stone further than all; and the allied forces greeted him as he passed with loud hurrahs. And in the midst of the contest the lovely brightness of the fair-faced moon lighted up Vesper, and all the sacred inclosure rang with festive songs after the fashion of the *comus*.—Pindar, trans. Paley, *Olympian Ode XI.*, pp. 55-57.

THE DELIAN GAMES.

After the purification, the Athenians for the first time celebrated the Delian games, which were held every four years. There had been in ancient days a great gathering of the Ionians and the neighboring islanders at Delos; whither they brought their wives and children to be present at the Delian games, as the Ionians now frequent the games at Ephesus. Musical and gymnastic contests were held there, and the cities celebrated choral dances. The character of the festival is attested by Homer in the following verses, which are taken from the hymn to Apollo:

"At other times, Phœbus, Delos is dearest to thy heart,
Where are gathered together the Ionians in flowing
robes,
With their wives and children in thy street:
There do they delight thee with boxing and dancing
and song,
Making mention of thy name at the meeting of the
assembly."

And that there were musical contests which attracted competitors is implied in the following words of the same hymn. After commemorating the Delian dance of women, Homer ends their praises with these lines, in which he alludes to himself:

"And now may Apollo and Artemis be gracious,
And to all of you, maidens, I say farewell.
Yet remember me when I am gone;
And if some other toiling pilgrim among the sons of
men
Comes and asks: O maidens,
Who is the sweetest minstrel of all who wander hither,

And in whom do you delight most,
Make answer with one voice, in gentle words,
The blind old man of Chios' rocky isle."

Thus far Homer, who clearly indicates that even in the days of old there was a great gathering and festival at Delos. In after ages the islanders and the Athenians sent choruses and sacrificed. But the games and the greater part of the ceremonies naturally fell into disuse, owing to the misfortunes of Ionia. The Athenians now restored the games and for the first time introduced horse-races.—Thucydides, trans. Jowett, III., Ch. 104.

Introduction to the First Pythian Ode.

[This ode was sung in celebration of the victory of Hiero, King of Syracuse, in the chariot-race about 470 B. C. This introduction is especially brilliant and has been much admired.]

O lyre of gold,
Which Phœbus, and that sister choir,
With crisp'd locks of darkest violet hue,
Their seemly heritage forever hold:
The cadenced step hangs listening on thy chime;
Spontaneous joys ensue;
The vocal troops obey thy signal notes;
While sudden from the shrilling wire
To lead the solemn dance thy murmur floats
In its preluding flight of song;
And in thy streams of music drowned
The fork'd lightning in Heaven's azure clime
Quenches its ever-flowing fire.
The monarch-eagle then hangs down
On either side his flagging wing,
And on Jove's sceptre rocks with slumbering head:
Hovering vapors darkling spread
O'er his arched beak, and veil his filmy eye:
Thou pourest a sweet mist from thy string;
And as thy music's thrilling arrows fly
He feels soft sleep suffuse
From every pore its balmy-stealing dews,
And heaves his ruffled plumes in slumber's ecstasy.
Stern Mars has dropped his sharp and barb'd spear;
And starts, and smiles to hear
Thy warbled chaunts, while joy flows in upon his mind;
Thy music's weapons pierce, disarm
The demons of celestial kind,
By Apollo's music-charm,
An accent of the zoned, full-bosomed maids
That haunt Pieria's shades.—Cary.

[The following ode was composed in 490 B. C. in honor of the Athenian Megacles believed to be a son of Cleisthenes' brother, Hippocrates:]

The great city of Athens is the fairest prelude for laying the foundation of songs in praise of the powerful family of Alcmaeonidae (now victors) in the chariot-race. For what clan, what house of any peoples, shall I name, that has been more illustrious for Hellas to hear of? For to all cities familiar is the fame of those citizens of Eretheus who built at divine Pytho thy much admired shrine, Apollo. And I am lead (to sing of them) by five victories at Isthmus, and one of especial splendour at the Olympian festival of Zeus, and two from Cirrha gained by you, Megacles, and your forefathers. And at this new success I am not without joy; yet there is one matter at which I am annoyed, that envy requites these great and good deeds.—They do say, however, that in this way thriving prosperity, when it has stood long by a man, is likely to meet with checkered fortune.—Pindar, trans. Paley, *Pythian Ode VII.*

Topic A 11. The Athenian and Spartan Struggle for Mastery: The Peloponnesian War.

OUTLINE OF TOPIC.

1. The causes and the occasion.
 - a) Contrasts between Sparta and Athens as to character of people, pursuits and government.
 - b) Rival claims to leadership.
 - c) Trouble over Coreyra and Potidaea.
2. Pericles as the director of the war.
 - a) His plans.
 - b) The plague and death of Pericles.
3. Period of Cleon, the demagogue.
 - a) Revolt of Mitylene.
 - b) Pylos and Sphacteria.
 - c) Brasidas in Thrace.
 - d) Amphipolis.
 - e) Peace of Nicias, 421 B. C.
4. Alcibiades and the Sicilian Expedition.
 - a) Reasons for Athenian interference in Sicily.
 - b) Mutilation of the Hermæ and recall of Alcibiades.
 - c) Intrigues of Alcibiades in Sparta.
 - d) Failure of the expedition.
5. Lysander and the downfall of Athens.
 - a) Changes in the government of Athens and recall of Alcibiades.
 - b) Interference of Persia.
 - c) Arginusæ.
 - d) Ægospotami.
 - e) Terms of the peace.
6. Results of the war.

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Additional Reading.—Abbott, Greece, Part III, ch. 3-11, pp. 420-464; Curtius, Vol. III, ch. 1-5; Grote, Vol. VI, ch. 47-53, Vol. VII, ch. 54-61, Vol. VIII, ch. 62-64, pp. 187-205; Holm, Vol. II, ch. 21-25, 27-28; Mahaffy, Greek Civilization, pp. 152-156; Timayenis, Vol. I, pp. 291-387; Whiby, Greek Studies, pp. 69-73.

Source Books.—Botsford, pp. 206-229; Davis, Greece, Nos. 77, 81-86; Fling, ch. 7; Webster, ch. 8-9; Wright, pp. 320-349.

SUGGESTIONS.

(1) Review the earlier relations between the cities, noting whether they were friendly or hostile and why; the steps by which trouble with Corinth (over Coreyra and Potidaea) led to war with Sparta; (2) the plans adopted by Pericles for the conduct of the struggle, the plans of the Spartans and their success; (3) the domination of Athens by Cleon and the war party; the steps by which he rose to power; the events in which he bore a prominent part; the opportunities afforded for a settlement of the struggle; the success of Brasidas and the circumstances culminating in the Peace of Nicias.

(4) Note the circumstances which brought Alcibiades into prominence; the arguments for and against the expedition; the leaders and their plans; the ruin of the enterprise and the part taken by Alcibiades. (5) Note the way Lysander and Persia accomplished the defeat of Athens and why; and the mistakes of the Athenians.

SOURCE-STUDY.

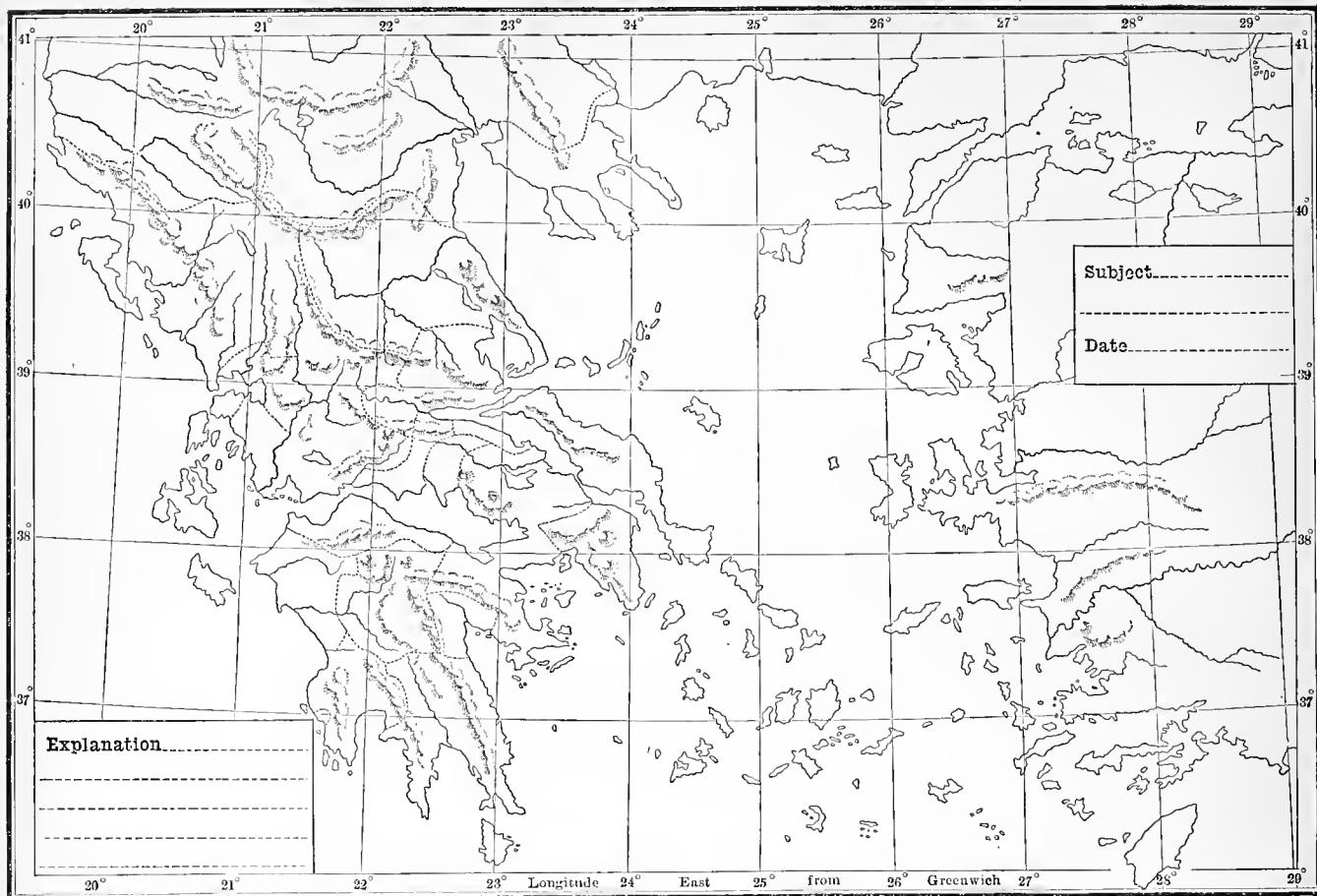
THE ATHENIAN AND SPARTAN CONTRASTED.

The Peloponnesian War was the culmination of differences of character, pursuits and habits of life which were as old as the two cities. The Corinthians in their efforts to arouse the Spartans to action give expression to some plain truths. The character sketches of Pericles and Lysander afford valuable material for forming a correct estimate of Greek character.

THE CORINTHIANS CONTRAST THE ATHENIANS AND SPARTANS.

Of all Hellenes, Lacedæmonians, you are the only people who never do anything: on the approach of an enemy you are content to defend yourselves against him, not by acts, but by intentions, and seek to overthrow him, not in the infancy but in the fullness of his strength. How came you to be considered safe? That reputation of yours was never justified by facts. We all know that the Persian made his way from the ends of the earth against Peloponnesus before you encountered him in a worthy manner; and now you are blind to the doings of the Athenians, who are not at a distance as he was, but close at hand. Instead of attacking your enemy, you wait to be attacked, and take the chances of a struggle which has been deferred until his power is doubled. And you know that the Barbarian miscarried chiefly through his own errors; and that we have oftener been delivered from these very Athenians by blunders of their own, than by any aid from you. Some have already been ruined by the hopes which you inspired in them; for so entirely did they trust you that they took no precautions themselves. These things we say in no accusing or hostile spirit—let that be understood—but by way of expostulation. For men expostulate with erring friends, they bring accusation against enemies who have done them a wrong.

And surely we have a right to find fault with our neighbors, if any one ever had. There are important interests at stake to which, as far as we can see, you are insensible. And you have never considered what manner of men are these Athenians with whom you will have to fight, and how utterly unlike yourselves. They are revolutionary, equally quick in the conception and in the execution of every new plan; while you are conservative—careful only to keep what you have, originating nothing, and not acting even when action is most necessary. They are bold beyond their strength; they run risks which prudence would condemn; and in the midst of misfortune they are full of hope. Whereas it is your nature, though strong, to act feebly; when your plans are most prudent, to distrust them; and when calamities come upon you, to think that you will never be delivered from them. They are impetuous, and you dilatory; they are always abroad, and you are always at home. For they hope to gain something by leaving their homes; but you are afraid that any new enterprise may imperil what you have already. When conquerors, they pursue their victory to the utmost; when defeated, they fall back the least. Their bodies they devote to their country as though they belonged to other men; their true self is their mind, which is most truly their own when employed in her service. When they do not carry out an intention which they have formed, they seem to have sustained a personal bereave-



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Map Work for Topic A 11.

Show on the map the allies of Sparta and Athens at the outbreak of the war and locate the chief battles.

References:—Dow, p. 2; Pintzger, p. 4; Sanborn, p. 8; Shepherd, p. 17; Botsford, Ancient, p. 163; Botsford, Ancient World, p. 220; Goodspeed, Ancient, p. 180; Morey, Ancient, p. 180; Myers, Ancient, p. 220; Webster, Ancient, p. 234; West, Ancient, p. 192; Westermarck, Ancient, p. 166; Wolfson, Ancient, p. 162; Botsford, Greece, p. 195; Morey, Greece, p. 262; Myers, Greece, p. 272; West, Ancient World, Part I, p. 246.

SOURCE-STUDY.—Continued.

ment; when an enterprise succeeds, they have gained a mere instalment of what is to come; but if they fail, they at once conceive new hopes and so fill up the void. With them alone to hope is to have, for they lose not a moment in the execution of an idea. This is the life-long task, full of danger and toil, which they are always imposing upon themselves. None enjoy their good things less, because they are always seeking for more. To do their duty is their only holiday, and they deem the quiet of inaction to be as disagreeable as the most tiresome business. If a man should say of them, in a word, that they were born neither to have peace themselves, nor to allow peace to other men, he would simply speak the truth.

In the face of such an enemy, Lacedæmonians, you persist in doing nothing. You do not see that peace is best secured by those who use their strength justly, but whose attitude shows that they have no intention of submitting to wrong. Justice with you seems to consist in giving no annoyance to others, and in defending yourselves only against positive injury. But this policy would hardly be successful, even if your neighbors were like yourselves; and in the present case, as we pointed out just now, your ways compared with theirs are old-

fashioned. And, as in the arts, so also in politics, the new must always prevail over the old. In settled times the traditions of government should be observed; but when circumstances are changing and men are compelled to meet them, much originality is required. The Athenians have had a wider experience, and therefore the administration of their state has improved faster than yours.—Thucydides, trans. Jowett, I., Ch. 69-71.

ESTIMATES OF TWO GREAT REPRESENTATIVES OF SPARTA AND ATHENS.

THUCYDIDES ON PERICLES.

During the peace while he was at the head of affairs he ruled with prudence; under his guidance Athens was safe, and reached the height of her greatness in his time. When the war began he showed that here too he had formed a true estimate of the Athenian power. He survived the commencement of hostilities two years and six months; and, after his death, his foresight was even better appreciated than during his life. For he had told the Athenians, that if they would be patient and would attend to their navy, and not seek to enlarge their dominion while the war was going on, nor imperil the existence of the city, they would be victorious; but they did all that he told them not to do, and in matters

which seemingly had nothing to do with the war, from motives of private ambition and private interest they adopted a policy which had disastrous effects in respect both of themselves and of their allies; their measures, had they been successful, would only have brought honor and profit to individuals, and, when unsuccessful, crippled the city in the conduct of the war. The reason of the difference was that he, deriving authority from his capacity and acknowledged worth, being also a man of transparent integrity, was able to control the multitude in a free spirit; he led them rather than was led by them; for, not seeking power by dishonest arts, he had no need to say pleasant things, but, on the strength of his own high character, could venture to oppose and even to anger them. When he saw them unseasonably elated and arrogant, his words humbled and awed them; and, when they were depressed by groundless fears, he sought to reanimate their confidence. Thus Athens, though still in name a democracy, was in fact ruled by her greatest citizen. But his successors were more on an equality with one another, and, each one struggling to be first himself, they were ready to sacrifice the whole conduct of affairs to the whims of the people.—Thucydides, trans. Jowett, II., Ch. 65.

PLUTARCH ON PERICLES.

The source of his predominance was not barely his power of language, but, as Thucydides assures us, the reputation of his life, and the confidence felt in his character; his manifest freedom from every kind of corruption, and superiority to all considerations of money. Notwithstanding he had made the city Athens, which was great of itself, as great and rich as can be imagined, and though he were himself in power and interest more than equal to many kings and absolute rulers, who some of them also bequeathed by will their power to their children, he, for his part, did not make the patrimony his father left him greater than it was by one drachma.—Plutarch, trans. Clough.

PLUTARCH ON LYSANDER.

This ambitious temper was indeed only burdensome to the highest personages and to his equals, but through having so many people devoted to serve him, and extreme haughtiness and contemptuousness grew up, together with ambition, in his character. He observed no sort of moderation, such as befitted a private man, either in rewarding or in punishing; the recompense of his friends and guests was absolute power over cities, and irresponsible authority, and the only satisfaction of his wrath was the destruction of his enemy; banishment would not suffice. As for example, at a later period, fearing lest the popular leaders of the Milesians should fly, and desiring also to discover those who lay hid, he swore he would do them no harm, and on their believing him and coming forth, he delivered them up to the oligarchical leaders to be slain, being in all no less than eight hundred. And, indeed, the slaughter in general of those of the popular party in the towns exceeded all computation; as he did not kill only for offences against himself, but granted these favors without sparing, and joined in the execution of them, to gratify the many hatreds, and the much cupidity of his friends everywhere round about him. From whence the saying of Eteocles, the Lacedaemonian, came to be famous, that "Greece could not have borne two Lysanders." Theophrastus says, that Archestratus said the same thing concerning Alcibiades. But in his case

what had given most offence was a certain licentious and wanton self-will; Lysander's power was feared and hated because of his unmoral disposition. . . .

The poverty also of Lysander being discovered by his death, made his merit more manifest, since from so much wealth and power, from all the homage of the cities, and of the Persian kingdom, he had not in the least degree, so far as money goes, sought any private aggrandizement, as Theopompos in his history relates, whom any one may rather give credit to when he commands, than when he finds fault, as it is more agreeable to him to blame than to praise.—Plutarch, trans. Clough.

THE FATE OF THE SICILIAN EXPEDITION.

The Sicilian Expedition was one of the most dramatic episodes of the entire struggle, and also one of the most decisive. The historian Thucydides, a contemporary, and a participant in the Peloponnesian War, has left us the following vivid narrative of the closing events.

THE DECISIVE BATTLE.

While the naval engagement hung in the balance the two armies on shore had great trial and conflict of souls. The Sicilian soldier was animated by the hope of increasing the glory which he had already won, while the invader was tormented by the fear that his fortunes might sink lower still. The last chance of the Athenians lay in their ships, and their anxiety was dreadful. The fortune of the battle varied, and it was not possible that the spectators on the shore should all receive the same impression of it. Being quite close and having different points of view, they would some of them see their own ships victorious; their courage would then revive, and they would earnestly call upon the gods not to take from them their hope of deliverance. But others, who saw their ships worsted, cried and shrieked aloud, and were by the sight alone more utterly unnerved than the defeated combatants themselves. Others again, who had fixed their gaze on some part of the struggle which was undecided, were in a state of excitement still more terrible; they kept swaying their bodies to and fro in an agony of hope and fear as the stubborn conflict went on and on; for at every instant they were all but saved or all but lost. And while the strife hung in the balance you might hear in the Athenian army at once lamentation, shouting, cries of victory or defeat, and all the various sounds which are wrung from a great host in extremity of danger. Not less agonizing were the feelings of those on board. At length the Syracusans and their allies, after a protracted struggle, put the Athenians to flight, and triumphantly bearing down upon them, and encouraging one another with loud cries and exhortations, drove them to land. Then that part of the navy which had not been taken in the deep water fell back in confusion to the shore, and the crews rushed out of the ships into the camp. And the land forces, no longer now divided in feeling, but uttering one universal groan of intolerable anguish, ran, some of them to save the ships, others to defend what remained of the wall; but the greater number began to look to themselves and to their own safety. Thucydides, trans. Jowett, VII., Ch. 71.

THE RETREAT.

On the third day after the sea-fight, when Nicias and Demosthenes thought that their preparations were complete, the army began to move. They were in a dread-

ful condition; not only was there the great fact that they had lost their whole fleet, and instead of their expected triumph had brought the utmost peril upon Athens as well as upon themselves, but also the sights which presented themselves as they quitted the camp were painful to every eye and mind. The dead were unburied, and when any one saw the body of a friend lying on the ground he was smitten with sorrow and dread, while the sick or wounded who still survived, but had to be left, were even a greater trial to the living, and more to be pitied than those who were gone. Their prayers and lamentations drove their companions to distraction; they would beg that they might be taken with them, and call by name any friend or relation whom they saw passing; they would hang upon their departing comrades and follow as far as they could, and when their limbs and strength failed them and they dropped behind, many were the imprecations and cries which they uttered. So that the whole army was in tears, and such was their despair that they could hardly make up their minds to stir, although they were leaving an enemy's country, having suffered calamities too great for tears already, and dreading miseries yet greater in the unknown future. There was also a general feeling of shame and self-reproach,—indeed they seemed, not like an army, but like the fugitive population of a city captured after a siege; and of a great city, too. For the whole multitude who were marching together numbered not less than forty thousand. Each of them took with him anything he could carry which was likely to be of use. Even the heavy-armed and cavalry, contrary to their practice when under arms, conveyed about their persons their own food, some because they had no attendants, others because they could not trust them; for they had long been deserting, and most of them had gone off all at once. Nor was the food which they carried sufficient; for the supplies of the camp had failed. Their disgrace and the universality of the misery, although there might be some consolation in the very community of suffering, was nevertheless at that moment hard to bear, especially when they remembered from what pomp and splendor they had fallen into their present low estate. Never had an Hellenic army experienced such a reverse. They had come intending to enslave others, and they were going away in fear that they would be themselves enslaved. Instead of the prayers and hymns with which they had put to sea, they were now departing amid appeals to heaven of another sort. They were no longer sailors, but landsmen, depending not upon their fleet, but upon their infantry. Yet in face of the great danger which still threatened them all these things appeared durable. . . .

The army marched disposed in a hollow oblong: the division of Nicias leading, and that of Demosthenes following; the hoplites enclosed within their ranks the baggage-carriers and the rest of the army. . . .

The army was now in a miserable plight, being in want of every necessary; and by the continual assaults of the enemy great numbers of the soldiers had been wounded. Nicias and Demosthenes, perceiving their condition, resolved during the night to light as many watch-fires as possible, and lead off their forces. They intended to take another route and march towards the sea in the direction opposite to that from which the Syracusans were watching them. Now their whole line of march lay, not towards Catana, but towards the other side of Sicily, in the direction of Camarina and Gela, and the cities, Hellenic or Barbarian, of that region. So

they lighted numerous fires and departed in the night. And then, as constantly happens in armies, especially in very great ones, and as might be expected when they were marching by night in an enemy's country, and with the enemy from whom they were flying not far off, there arose a panic among them, and they fell into confusion. The army of Nicias, which led the way, kept together, and was considerably in advance, but that of Demosthenes, which was the larger half, got severed from the other division, and marched in less order. . . .

[Each of these divisions was in turn defeated and surrendered.]

THE END.

. . . The total of the public prisoners when collected was not great; for many were appropriated by the soldiers, and the whole of Sicily was full of them, they not having capitulated like the troops under Demosthenes. A large number also perished; the slaughter at the river being very great, quite as great as any which took place in the Sicilian war; and not a few had fallen in the frequent attacks which were made upon the Athenians during their march. Still many escaped, some at the time, others ran away after an interval of slavery, and all these found refuge at Catana.

The Syracusans and their allies collected their forces and returned with the spoil, and as many prisoners as they could take with them, into the city. The captive Athenians and allies they deposited in the quarries, which they thought would be the safest place of confinement. Nicias and Demosthenes they put to the sword, although against the will of Gylippus. For Gylippus thought that to carry home with him to Lacedæmon the generals of the enemy, over and above all his other successes, would be a brilliant triumph. . . .

Those who were imprisoned in the quarries were at the beginning of their captivity harshly treated by the Syracusans. There were great numbers of them, and they were crowded in a deep and narrow place. At first the sun by day was still scorching and suffocating, while the autumn nights were cold, and the extremes of temperature engendered violent disorders. Being cramped for room they had to do everything on the same spot. The corpses of those who died from their wounds, exposure to the weather, and the like, lay heaped one upon another. The smells were intolerable, and they were at the same time afflicted by hunger and thirst. During eight months they were allowed only about half a pint of water and a pint of food a day. Every kind of misery which could befall man in such a place befell them. This was the condition of all the captives for about ten weeks. At length the Syracusans sold them, with the exception of the Athenians and of any Sicilian or Italian Greeks who had sided with them in the war. The whole number of the public prisoners is not accurately known, but they were not less than seven thousand.

Of all the Hellenic actions which took place in this war, or indeed of all Hellenic actions which are on record, this was the greatest—the most glorious to the victors, the most ruinous to the vanquished; for they were utterly and at all points defeated, and their sufferings were prodigious. Fleet and army perished from the face of the earth; nothing was saved, and of the many who went forth few returned home.

Thus ended the Sicilian expedition.—Thucydides, trans. Jowett, VIII., Ch. 75-87.

Topic A 12. The Triumph and Degradation of Sparta.

OUTLINE OF TOPIC.

1. Lysander as a reorganizer.
 - a) The Decrees.
 - b) The establishment of the Thirty at Athens.
 - c) Critias and Theramenes as representatives of their rule.
 - d) Thrasylus, the champion of democracy, and the overthrow of the Thirty.
2. Xenophon and the retreat of the 10,000.
 - a) Reasons for the expedition.
 - b) The battle of Cunaxa and the retreat.
 - c) The results.
3. Agesilaus and the war with Persia, 396-386 B. C.
 - a) Rivalry of Agesilaus and Lysander.
 - b) Character of the two men.
 - c) Campaigns of Agesilaus in Asia.
 - d) Corinthian War and its connection with the Persian War.
 - e) Treaty of Antalcidas, 386 B. C.
4. Epaminondas and the overthrow of Sparta.
 - a) Discontent with Spartan rule.
 - 1) Seizure of the Theban Cadneia, 382 B. C.
 - 2) Destruction of Mantinea and the Chalcidian Confederacy.
 - b) Pelopidas and the expulsion of the Spartans from Thebes.
 - c) The Hellenic Peace Convention (371 B. C.) and the claims of Epaminondas.
 - d) The military reforms of Epaminondas.
 - e) Leuctra, 371 B. C.
 - f) Attitude of Thebes toward Greece.
 - g) Mantinea and the death of Epaminondas, 367 B. C.

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Source Books.—Botsford, ch. 22-23; Davis, Greece, Nos. 100-102; Fling, ch. 9-10; Webster, ch. 10; Wright, pp. 365-370.

SUGGESTIONS.

(1) Note the changes effected by Lysander among the members of the former Athenian Empire; the form of government introduced; the character and rule of the Thirty at Athens and their overthrow.

(2) Note the reasons for the expedition; the route which was followed; the part taken by Xenophon in the retreat; and the connection between this expedition and the war which followed.

(3) Note the way in which Agesilaus became the leader in Sparta; the causes of the war; his achievements in Asia; the interference of Persia and the Corinthian War; and the disgraceful termination of the struggle in the Treaty of Antalcidas.

(4) Sum up reasons for Sparta's unpopularity in Greece; her efforts to enforce Treaty of Antalcidas to her own advantage; the overthrow of Sparta by Pelopidas and Epaminondas at Leuctra and Mantinea; and the effort to prevent Sparta from future interference in Greek affairs.

SOURCE-STUDY.

PERSIA AS THE ARBITER OF GREECE.

In the following extracts from the *Hellenica* Xenophon tells how Persian gold frustrated the successful campaign of Agesilaus in Asia. The cities of Greece presented a curious spectacle as they sought to climb to power with Persian assistance. This intriguing often lead to deeds of violence as was the case in Corinth. The rival factions finally placed the settlement of their internal discord entirely in Persian hands and Sparta, in order to save her own position, was willing to abandon the Greek cities of Asia Minor to Oriental methods of government. Xenophon insists that the Spartan king, Agesilaus, was not a party to any such policy. He is possibly voicing his own sentiments in this connection.

THE WITHDRAWAL OF AGESILAUS FROM ASIA.

But now Tithraustes seemed to have discovered in Agesilaus a disposition to despise the fortunes of the Persian monarch—he evidently had no intention to withdraw from Asia; on the contrary, he was cherishing hopes vast enough to include the capture of the king himself. Being at his wits' end how to manage matters, he resolved to send Timocrates the Rhodian to Hellas with a gift of gold worth fifty silver talents, and enjoined upon him to endeavor to exchange solemn pledges with the leading men in the several States, binding them to undertake a war against Lacedaemon. Timocrates arrived and began to dole out his presents. In Thebes he gave gifts to Androclidas, Ismenias, and Galaxidorus; in Corinth to Timolaus and Polyantus; in Argos to Cylon and his party. The Athenians, though they took no share of the gold, were none the less eager for the war, being of opinion that empire was theirs by right. The recipients of the moneys forthwith began covertly to attack the Lacedaemonians in the respective states and, when they had brought these to a sufficient pitch of hatred, bound together the most important of them in a confederacy.

B. C. 394.—. . . Meanwhile the Lacedaemonians at home were quite alive to the fact that moneys had been sent into Hellas, and that the bigger states were leagued together to declare war against them. It was hard to avoid the conclusion that Sparta herself was in actual danger and that a campaign was inevitable. While busy, therefore, with preparations themselves, they lost no time in despatching Epicydidas to fetch Agesilaus.

B. C. 393.—Subsequently [after Coronea], the war between the two parties recommenced. The Athenians, Boeotians, Argives, and the other allies made Corinth the base of their operations; the Lacedaemonians and their allies held Sicyon as theirs. As to the Corinthians, they had to face the fact that, owing to their proximity to the seat of war, it was their territory which was ravaged and their people who perished, while the rest of the allies abode in peace and reaped the fruits of their lands in due season. Hence the majority of them, including the better class, desired peace, and gathering into knots they indoctrinated one another with these views.

B. C. 392.—On the other hand, it could hardly escape the notice of the allied powers, the Argives, Athenians, and Boeotians, as also those of the Corinthians themselves who had received a share of the king's moneys, or for whatever reason were most directly interested in the war, that if they did not promptly put the peace party out of the way, ten chances to one the old Iaconising policy would again hold the field. It seemed there

(Continued on Page 4.)

THE GREEK AND PERSIAN SOLDIER.



Fig. 1

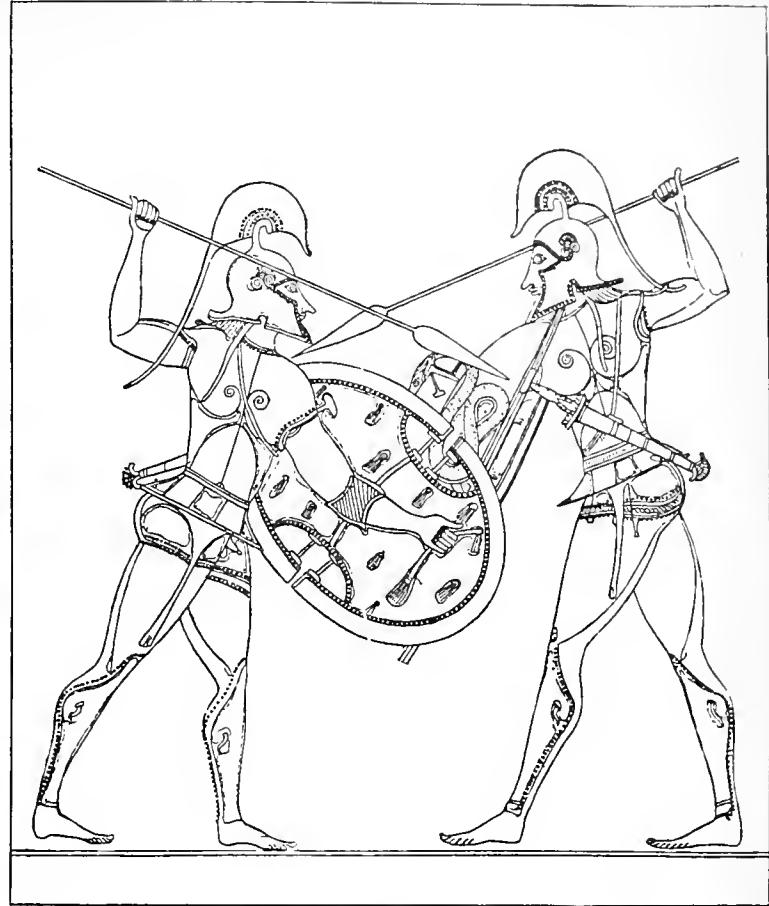


Fig. 2

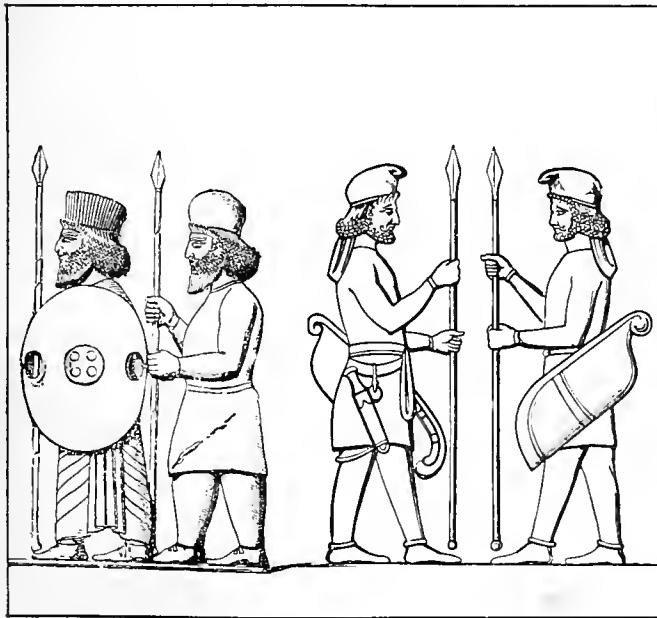


Fig. 3



Fig. 4

1. A hoplite. 2. Greek soldiers in combat (from a vase painting). 3. Persian soldiers. 4. A Persian war-chariot.

SUGGESTIVE QUESTIONS.

How did the equipment of a Greek and Persian soldier differ? What were the chief weapons used? How was the Greek soldier protected? Describe the chariot in Fig. 4? What in the Greek soldier's equipment would make him superior to the Persian?

SOURCE-STUDY.—Continued.

was nothing for it but the remedy of the knife. There was a refinement of wickedness in the plan adopted. With most people the life even of a legally condemned criminal is held sacred during a solemn season, but these men deliberately selected the last day of the Eucleia, when they might reckon on capturing more victims in the crowded market-place, for their murderous purposes. Their agents were supplied with the names of those to be got rid of, the signal was given, and then, drawing their daggers, they fell to work. Here a man was struck down standing in the centre of a group of talkers, and there another seated; a third while peacefully enjoying himself at the play; a fourth actually whilst officiating as a judge at some dramatic contest. When what was taking place became known, there was a general flight on the part of the better classes.

THE PEACE OF ANTALCIDAS.

B. C. 392.—The Lacedæmonians were well informed of the proceedings of Conon. They knew that he was not only restoring the fortifications of Athens by help of the king's gold, but maintaining a fleet at his expense besides, and conciliating the islands and seaboard cities towards Athens. If, therefore, they could indoctrinate Tiribazus—who was a general of the king—with their sentiments, they believed they could not fail either to draw him aside to their own interests, or, at any rate, to put a stop to his feeding Conon's navy. With this intention they sent Antalcidas to Tiribazus: his orders were to carry out this policy, and, if possible, to arrange a peace between Lacedæmon and the king. The Athenians, getting wind of this, sent a counter-embassy, consisting of Hermogenes, Dion, Callisthenes, and Callimedon, with Conon himself. They at the same time invited the attendance of ambassadors from the allies, and there were also present representatives of the Boeotians, of Corinth, and of Argos. When they had arrived at their destination, Antalcidas explained to Tiribazus the object of his visit: he wished, if possible, to cement a peace between the state he represented and the king—a peace, moreover, exactly suited to the aspirations of the king himself; in other words, the Lacedæmonians gave up all claim to the Hellenic cities in Asia as against the king, while for their own part they were content that all the islands and other cities should be independent. "Such being our unbiased wishes," he continued, "for what earthly reason should [the Hellenes or] the king go to war with us? Or why should he expend his money? The king is guaranteed against attack on the part of Hellas, since the Athenians are powerless apart from our hegemony, and we are powerless so long as the separate states are independent." The proposals of Antalcidas sounded very pleasantly in the ears of Tiribazus, but to the opponents of Sparta they were the merest talk. The Athenians were apprehensive of an agreement which provided for the independence of the cities in the islands, whereby they might be deprived of Lemnos, Imbros, and Seyros. The Thebans, again, were afraid of being compelled to let the Boeotian states go free. The Argives did not see how such treaty contracts and covenants were compatible with the realisation of their own great object—the absorption of Corinth by Argos. And so it came to pass that this peace proved abortive, and the representatives departed each to his own home.

Tiribazus, on his side, thought it hardly consistent with his own safety to adopt the cause of the Lacedæmonians without the concurrence of the king—a scruple which did not prevent him from privately pre-

senting Antalcidas with a sum of money, in hopes that when the Athenians and their allies discovered that the Lacedæmonians had the wherewithal to furnish a fleet, they might perhaps be more disposed to desire peace. Further, accepting the statements of the Lacedæmonians as true, he took on himself to secure the person of Conon, as guilty of wrongdoing towards the king, and sent him up. That done, he set off up country to the king to recount the proposals of Lacedæmon, with his own subsequent capture of Conon as a mischievous man, and to ask for further guidance on all these matters. . . .

. . . The Athenians could not but watch with alarm the growth of the enemy's fleet, and began to fear a repetition of their former discomfiture. To be trampled under foot by the hostile power seemed indeed not remote possibility, now that the Lacedæmonians had procured an ally in the person of the Persian monarch, and they were in little less than a state of siege themselves, pestered as they were by privateers from Aegina. On all these grounds the Athenians became passionately desirous of peace. The Lacedæmonians were equally out of humour with the war for various reasons—what with their garrison duties, one mora at Lechæum, and another at Orchomenus, and the necessity of keeping watch and ward on the states, if loyal not to lose them, if disaffected to prevent their revolt; not to mention that reciprocity of annoyance of which Corinth was the centre. So again the Argives had a strong appetite for peace; they knew that the ban had been called out against them, and, it was plain, that no fictitious alteration of the calendar would any longer stand them in good stead. Hence, when Tiribazus issued a summons calling on all who were willing to listen to the terms of peace sent down by the king to present themselves, the invitation was promptly accepted. At the opening of the conclave Tiribazus pointed to the king's seal attached to the document, and proceeded to read the contents, which ran as follows:—

"The king, Artaxerxes, deems it just that the cities in Asia, with the islands of Clazomenæ and Cyprus, should belong to himself; the rest of the Hellenic cities he thinks it just to leave independent, both small and great, with the exception of Lemnos, Imbros, and Seyros, which three are to belong to Athens as of yore. Should any of the parties concerned not accept this peace, I, Artaxerxes, will war against him or them with those who share my views. This will I do by land and by sea, with ships and with money."

—Extracts, Xenophon trans. Dakyns *Hellenica* III., Ch. 5; IV., Ch. 1-2, 4, 8; V., Ch. 1.

Again, if it is a sacred duty to hate the Persian, who of old set out on a campaign to enslave Hellas; the Persian, who today makes alliance with *these* (no matter to him which the party, provided it will help him to work the greater mischief); or gives presents to *those* (who will take them and do the greatest harm to his foes the Hellenes); or else concocts a peace that shall presently involve us in interneceine war, as he anticipates:—but why dwell on facts so patent?—I ask, did ever Hellene before Agesilaus so enter heart and soul upon his duty; whether it were to help some tribe to throw off the Persian yoke, or to save from destruction a revolted district, or if nothing else, at any rate to saddle the Persian with such troubles of his own that he should cease to trouble Hellas? An ardent hater of Persia surely was he, who, when his own country was at war with Hellenes, did not neglect the common good of Hellas, but set sail to wreak what harm he might upon the barbarian.—Xenophon, trans. Dakyns, *Agesilaus*, Ch. 7.

Topic A 13. Alexander and His World Empire.

OUTLINE OF TOPIC.

1. Philip of Macedon and the conquest of Greece.
 - a) Weakness of Greece.
 - b) Attempts of Athens to regain power.
 - c) Attempts of Philip to obtain a seaboard.
 - d) Opposition of Athens—Aeschines and Demosthenes.
 - e) Interference in Central Greece.
 - 1) Occasion.
 - 2) Charonea and the supremacy of Macedonia.
 - f) Plans for the conquest of Persia.
2. Alexander the Great.
 - a) Preparation for his career—Aristotle.
 - b) Suppression of revolts in Greece.
 - c) Invasion of Persia.
 - 1) Route.
 - 2) Granicus, Issus, Arbela and Hydaspes.
 - 3) Extent of his conquests.
 - d) Plans for the organization of his empire.
 - e) Death and character.

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Additional Reading.—Cunningham, Western Civilization, Vol. I, Book II, ch. 3; Curtius, Vol. V; Dodge, Alexander; Grote, Vol. XI, ch. 86-91, Vol. XII, ch. 92-94; Hogarth, Philip and Alexander of Macedon; Hofm, Vol. III, ch. 13-27; Mahaffy, Alexander's Empire, ch. 1-4; Mahaffy, Problems, ch. 7-8; Timayenis, Vol. II, pp. 61-148; Verschoyle, Ancient Civilization, ch. 10; Whiby, Greek Studies, pp. 76-83.

Source Books.—Botsford, ch. 24; Davis, Greece, Nos. 103-118; Fling, ch. 11-12; Webster, ch. 12-13; Wright, pp. 417-428.

SUGGESTIONS.

(1) Note the weakness of the three once powerful cities—Sparta, Athens and Thebes at Philip's accession; the obstacles which Philip had to remove before Macedon could play an important part in Greek affairs; his efforts to secure a seaboard and what this meant to his country's development; his contemporary efforts to play a leading role in Central Greece with the vain efforts of Demosthenes to prevent same; and the final success at Charonea.

(2) Note especially Alexander's splendid training for his career; the dangerous situation in which he found himself at his father's death; his invasion of Persia, following carefully the route, and noting the significance of each event; the extent of his conquests; and his plans for the reorganization of the Persian Empire.

SOURCE-STUDY.

THE ATTACKS OF DEMOSTHENES UPON PHILIP.

The First Philippic was delivered in 351 B. C. Philip had already secured possession of Amphipolis, Methone and Pydna; and in fact was master of the Northern Aegean. He had been foiled, however, in his effort to enter Greece through Thermopylae. This speech has been styled the most eloquent and effective of the series of attacks which he now made upon the indifferentism and lack of patriotism shown by the Athenians. The Second Philippic was delivered in 344 B. C., and the Third in 341 B. C. From 351 to 340 B. C., Demosthenes was the chief of the opposition with the peace party, of which

Aeschines was the spokesman, in actual power. From 340 to 338 B. C., however, the war party was in control and Demosthenes was master of the situation. The following extracts can be better understood and appreciated if these facts are borne in mind as they are read.

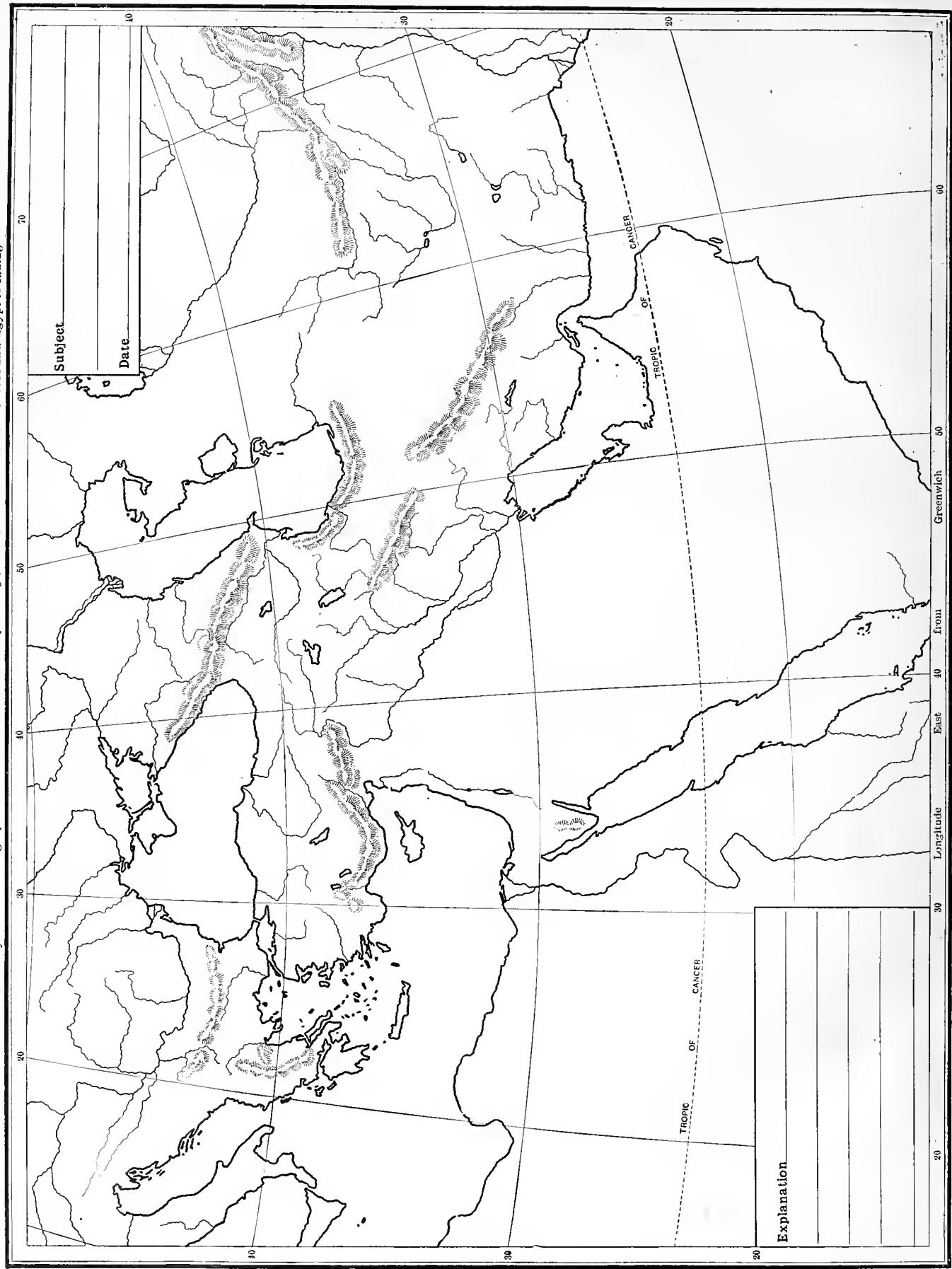
First I say, you must not despise, Athenians, under your present circumstances, wretched as they are; for that which is worst in them as regards the past, is best for the future. What do I mean? That your affairs are amiss, men of Athens, because you do nothing which is useful; if, notwithstanding you performed your duties, it were the same, there would be no hope of amendment. . . .

. . . If you, Athenians, will adopt this principle now, though you did not before, and every man, where he can and ought to give his service to the state, be ready to give it without excuse, the wealthy to contribute, the able-bodied to enlist; in a word, plainly, if you will become your own masters, and cease each expecting to do nothing himself, while his neighbour does everything for him, you shall then with heaven's permission recover your own, and get back what has been frittered away, and chastise Philip. . . . For you see, Athenians, the ease, to what pitch of arrogance the man has advanced, who leaves you not even the choice of action or inaction, but threatens and uses (they say) outrageous language, and, unable to rest in possession of his conquests, continually widens their circle, and, whilst we dally and delay, throws his net all around us. When then, Athenians, when will ye act as becomes you? In what event? In that of necessity, I suppose. And how shall we regard the events happening now? Methinks, to freemen the strongest necessity is the disgrace of their condition. Or tell me, do ye like walking about and asking one another:—is there any news? Why, could there be greater news than a man of Macedonia subduing Athenians, and directing the affairs of Greece? Is Philip dead? No, but he is sick. And what matters it to you? Should anything befall this man, you will soon create another Philip, if you attend to business thus. . . .

. . . The way we manage things now is a mockery. For if you were asked: Are you at peace, Athenians? No, indeed, you would say; we are at war with Philip. Did you not choose from yourselves ten captains and generals, and also captains and two generals of horse? How are they employed? Except one man, whom you commission on service abroad, the rest conduct your processions with the sacrificers. Like puppet-makers, you elect your infantry and cavalry officers for the market-place, not for war. . . .

. . . For my part, Athenians, by the gods I believe, that Philip is intoxicated with the magnitude of his exploits, and has many such dreams in his imagination, seeing the absence of opponents, and elated by success; but most certainly he has no such plan of action, as to let the silliest people among us know what his intentions are; for the silliest are these newsmongers. Let us dismiss such talk, and remember only that Philip is an enemy, who robs us of our own and has long insulted us; that wherever we have expected aid from any quarter, it has been fond hostile, and that the future depends on ourselves, and unless we are willing to fight him there, we shall perhaps be compelled to fight here. This let us remember, and then we shall have determined wisely, and have done with idle conjectures. You need not pry into the future, but assure yourselves it will be

(Continued on Page 4.)



Map Work for Topic A 13.

Show on the map the route of Alexander his chief battles and cities the route of Nearchus and extent of Alexander's dominions

Show on the route of Alexander, his chief battles and sieges, the route of Nearchus, and extent of Alexander's empire.

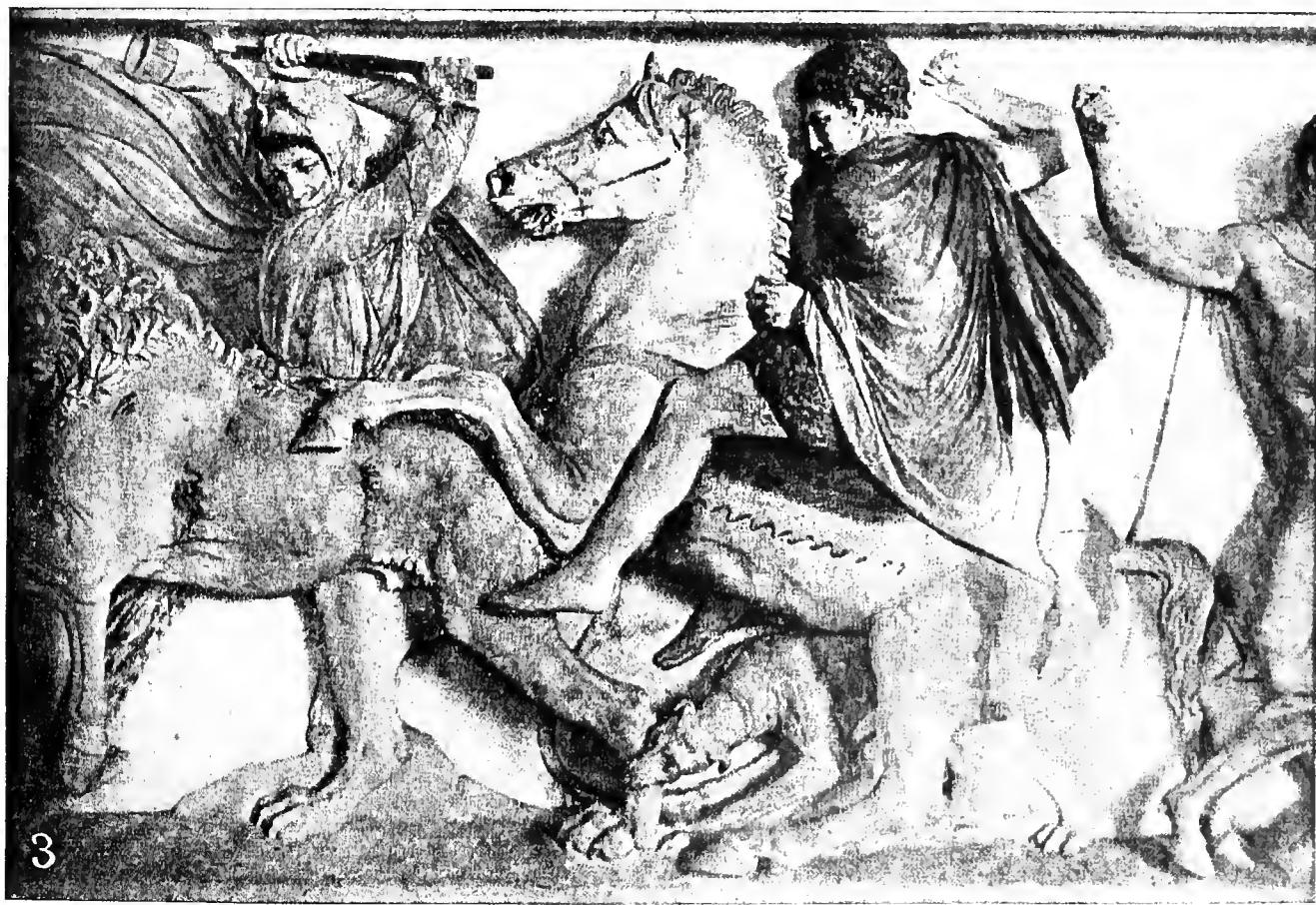
ALEXANDER THE GREAT.



1



2



3

The physical appearance of Alexander. 1. Coin, showing head of Alexander, with the horns of Jupiter Ammon, possibly taken from the statue-portrait by Lysippus (reproduced by permission from B. I. Wheeler's "Alexander the Great," published by G. P. Putnam's Sons). 2. Head, from a statue in a Munich museum. 3. Alexander hunting, from the so-called Sarcophagus of Alexander.

SUGGESTIVE QUESTIONS.

Compare the descriptions of Alexander with these portraits. Are they true to life? Which is probably the best likeness, and why?

SOURCE-STUDY.—Continued.

disastrous, unless you attend to your duty, and are willing to act as becomes you.—Extracts, *First Philippic*, trans. Kennedy.

... By the gods, I will tell you the truth frankly and without reserve. Not that I may fall a-wrangling, to provoke recrimination before you, and afford my old adversaries a fresh pretext for getting more from Philip, nor for the purpose of idle garrulity. But I imagine that what Philip is doing will grieve you hereafter more than it does now. I see the thing progressing, and would that my surmises were false; but I doubt it is too near already. So when you are able no longer to disregard events, when, instead of hearing from me or others that these measures are against Athens, you all see it yourselves, and know it for certain, I expect you will be wrathful and exasperated. I fear then, as your ambassadors have concealed the purpose for which they know they were corrupted, those who endeavor to repair what the others have lost may chance to encounter your resentment; for I see it is a practice with many to vent their anger, not upon the guilty, but on persons most in their power. Whilst therefore the mischief is only coming and preparing, whilst we hear one another speak, I wish every man, though he knows it well, to be reminded, who it was persuaded you to abandon Phocis and Thermopylæ, by the command of which Philip commands the road to Attica and Peloponnesus, and has brought it to this, that your deliberation must be, not about claims and interests abroad, but concerning the defence of your home and a war in Attica, which will grieve every citizen when it comes, and indeed it has commenced from that day. Had you not been then deceived, there would be nothing to distress the state. Philip would certainly never have prevailed at sea and come to Attica with a fleet, nor would he have marched with a land-force by Phocis and Thermopylæ: he must either have acted honorably, observing the peace and keeping quiet, or been immediately in a war similar to that which made him desire the peace. Enough has been said to awaken recollection. Grant, O ye gods, it be not all fully confirmed! I would have no man punished, though death he may deserve, to the damage and danger of the country.—Conclusion, *Second Philippic*, trans. Kennedy.

If we really await until he avows that he is at war with us, we are the simplest of mortals: for he would not declare that, though he marched even against Attica and Piræus, at least if we may judge from his conduct to others. For example, to the Olynthians he declared, when he was forty furlongs from their city, that there was no alternative, but either they must quit Olynthus or he Macedonia; though before that time, whenever he was accused of such an intent, he took it ill and sent ambassadors to justify himself. Again, he marched towards the Phocians as if they were allies, and there were Phocian envoys who accompanied his march, and many among you contended that his advance would not benefit the Thebans. And he came into Thessaly of late as a friend and ally, yet he has taken possession of Pheræ; and lastly he told these wretched people of Oreus, that he had sent his soldiers out of good-will to visit them, as he heard they were in trouble and dissension, and it was the part of allies and true friends to lend assistance on such occasions. . . .

That Philip from a mean and humble origin has grown mighty, that the Greeks are jealous and quarrel-

ing among themselves, that it was far more wonderful of him to rise from that insignificance, than it would now be, after so many acquisitions, to conquer what is left; these and similar matters, which I might dwell upon, I pass over. But I observe that all people, beginning with you, have conceded to him a right, which in former times has been the subject of contest in every Grecian war. And what is this? The right of doing what he pleases, openly fleecing and pillaging the Greeks, one after another, attacking and enslaving their cities. You were at the head of the Greeks for seventy-three years, the Lacedæmonians for twenty-nine; and the Thebans had some power in these latter times after the battle of Leuctra. Yet neither you, my countrymen, nor Thebans nor Lacedæmonians, were ever licensed by the Greeks to act as you pleased; far otherwise. When you, or rather the Athenians of that time, appeared to be dealing harshly with certain people, all the rest, even such as had no complaint against Athens, thought proper to side with the injured parties in a war against her. So, when the Lacedæmonians became masters and succeeded to your empire, on their attempting to encroach and make oppressive innovations, a general war was declared against them, even by such as had no cause of complaint. But wherefore mention other people? We ourselves and the Lacedæmonians, although at the outset we could not allege any mutual injuries, thought proper to make war for the injustice that we saw done to our neighbors. Yet all the faults committed by the Spartans in those thirty years, and by our ancestors in the seventy, are less, men of Athens, than the wrongs which, in thirteen incomplete years that Philip has been uppermost, he has inflicted on the Greeks: nay they are scarcely a fraction of these, as may easily be shown in a few words. . . .

[But what has caused the mischief? There must be some cause, some good reason, why the Greeks were so eager for liberty then, and now are eager for servitude. There was something, men of Athens, something in the hearts of the multitude then, which there is not now, which overcame the wealth of Persia and maintained the freedom of Greece, and quailed not under any battle by land or sea; the loss whereof has ruined all, and thrown the affairs of Greece into confusion. What was this? Nothing subtle or clever; simply that whoever took money from the aspirants for power or the corruptors of Greece were universally detested; it was dreadful to be convicted of bribery; the severest punishment was inflicted on the guilty, and there was no intercession or pardon. The favorable moments for enterprise, which fortune frequently offers to the careless against the vigilant, to them that will do nothing against those that discharge all their duty, could not be bought from orators or generals; no more could mutual concord, nor distrust of tyrants and barbarians, or anything of the kind. But now all such principles have been sold as in open market, and those imported in exchange, by which Greece is ruined and diseased. What are they? Envy where a man gets a bribe; laughter if he confesses it; mercy to the convicted; hatred of those that denounce the crime; all the usual attendants upon corruption. For as to ships and men and revenues and abundance of other materials, all that may be reckoned as constituting national strength—assuredly the Greeks of our day are more fully and perfectly supplied with such advantages than Greeks of the olden time. But they are all rendered useless, unavailable, unprofitable, by the agency of these traffickers.—*Third Philippic*, trans. Kennedy.]

Topic A 14. Later Greek Thought in Literature and Philosophy.

OUTLINE OF TOPIC.

1. Xenophon and his work.
 - a. His career.
 - b. His writings.
2. The perfection of Greek philosophy and its decline.
 - a. The first stage (to 450 B. C.)—Interest in nature.
 - (1) The chief centers.
 - (2) Beginnings of the sciences.
 - b. The second stage—Interest in the Mind.
 - (1) The Sophists.
 - (2) Rhetoric and philosophy.
 - c. The third stage—Interest in the soul.
 - (1) Socrates.
 - (a) His teachings.
 - (b) His pupils.
 - (c) His death.
 - (2) Plato and the Old Academy.
 - (a) Relations with Socrates.
 - (b) His writings.
 - (3) Aristotle and the Lyceum.
 - (a) His logic and its influence.
 - (b) His contributions to the sciences.
 - d. The period of decline—the Hellenistic period.
 - (1) The Cynics.
 - (2) Epicurus and his influence.
 - (3) The Stoics and their teachings.
3. The perfection of oratory.
 - a. Lysias and Isocrates.
 - (1) Lysias, the professional speechmaker.
 - (2) Isocrates and the unity of Greece.
 - b. Aeschines and Demosthenes.
 - (1) Their divergent views.
 - (2) The Philippics.
4. Influence of Alexandria—the Hellenistic Age.
 - a. Interest in geography and science.
 - (1) Archimedes.
 - (2) Euclid.
 - b. Rise of critical literature.
 - c. The new schools of philosophy.

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Additional Reading.—Croiset, Greek Literature, ch. 9, 17, 19-20, 22-25; Curtius, Vol. V, bk. VII, pp. 149-200, 490-495; Fowler, Greek Literature, ch. 13, 25-35; Grote, Vol. IV, pp. 272-274, Vol. V, ch. 37; Vol. VIII, pp. 311-359, IX, ch. 68; Holm, Vol. I, pp. 339-350; Vol. II, ch. 25; Vol. III, ch. 2, pp. 152-168, 421-430; Vol. IV, ch. 6, 14, 20, 24; Jevons, Greek Literature, Part II, bk. I, ch. 4-5, bk. II, ch. 1-8, bk. III, ch. 1; Mahaffy, Greek Classical Literature, Vol. II, Part I, ch. 1,

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Source Books.—Botsford, pp. 147-150, 236-239, 247-256, 290-295, 306-308; Davis, Nos. 89-92, 99, 102; Fling, ch. 8; Webster, ch. 10-12; Wright, pp. 350-358.

SUGGESTIONS.

Note the attention given to prose writing immediately after the age of Pericles; the development of philosophy, reaching its highest point of perfection in the teachings of the three great philosophers; the teachings of the different schools of philosophy in the later period; the influence of Alexandria in the Hellenistic period, and the comparative absence of original works of great excellence.

SOURCE-STUDY.

SOCRATES AND PLATO.

Although Socrates has been called "the greatest figure in the history of Greek thought," he left behind him no writings. Our knowledge of him is derived, therefore, mainly from the writings of his pupils of whom Plato was the most famous. Plato wrote forty-two dialogues, and he always makes Socrates one of the characters in these dialogues and puts all his doctrines in the mouth of his teacher and master. The extracts quoted from Aristophanes illustrate the nature of the earlier attacks upon him which ultimately culminated in his trial and death. The parody of the Just and Unjust Arguments will help illustrate the dialectic method of reasoning which Socrates did so much to develop, using question and answer to bring out the essential truths desired. The extracts from the *Apology* or defense of Socrates, and that from the *Phædo* not only make clear the charges against him, but throw light upon his personality, his methods of inquiry after truth, and his actual teachings. The *Phædo* is the most famous of Plato's writings, "not only on account of the sublime picture of Socrates' death, of a pathos unapproached in literature, but also on account of the infinite importance for mankind of the main subject."

Strepsiades. But who hangs dangling in the basket yonder?

Student. HIMSELF.

Str. And who's HIMSELF?

Stud. Why, Socrates.

Str. Ho, Soerates!—call him, you fellow—call loud.

Stud. Call him yourself. I've got no time for calling.

Str. Ho, Soerates! Sweet, darling Socrates!

Socrates. Why eallest thou me, poor creature of a day?

Str. First tell me, pray, what are you doing up there?

Soc. I walk in air, and contemplate the sun.

Str. Oh, that's the way that you despise the Gods—You get so near them on your perch there—eh?

Soc. I never could have found out things divine, Had I not hung my mind up there, and mixed

My subtle intellect with its kindred air.

Had I regarded such things from below,

I had learnt nothing. For the earth absorbs Into itself the moisture of the brain.

It is the very same case with water-cresses.

Str. Dear me! So water-cresses grow by thinking!

—Aristophanes, trans. Collins, *Clouds*.

The Just and the Unjust Arguments.

Unjust A. Come now—from what class do our lawyers spring?

Just A. Well—from blackguards.

Unj. A. I believe you. Tell me

Again, what are our tragic poets?

Just A. Blackguards.

Unjust A. Good; and our public orators?

Just A. Blackguards all.

Unj. A. D'ye see now, how absurd and utterly worthless your arguments have been? And now look round. (*Turning to the audience.*)

Which class among our friends here seem most numerous?

Just A. I'm looking.

Unj. A. Well; now tell me what you see.

Just A. (*After gravely and attentively examining the rows of spectators.*) The blackguards have it by a large majority.

There's one I know—and yonder there's another—And there, again, that fellow with long hair.—Aristophanes, trans. Collins, *Clouds*.

... "I must beg of you to grant me one favor, which is this,—if you hear me using the same words in my defense which I have been in the habit of using, and which most of you may have heard in the agora, and at the tables of the money-changers, or anywhere else, I would ask you not to be surprised at this, and not to interrupt me. For I am more than seventy years of age, and this is the first time that I have ever appeared in a court of law, and I am quite a stranger to the ways of the place; and therefore I would have you regard me as if I were really a stranger, whom you would excuse if he spoke in his native tongue, and after the fashion of his country: that I think is not an unfair request. Never mind the manner, which may or may not be good; but think only of the justice of my cause, and give heed to that: let the judge decide justly and the speaker speak truly. . . .

"I will begin at the beginning, and ask what the accusation is which has given rise to this slander of me, and which has encouraged Meletus to proceed against me. What do the slanderers say? They shall be my prosecutors, and I will sum up their words in an affidavit: 'Socrates is an evil-doer, and a curious person, who searches into things under the earth and in heaven, and he makes the worse appear the better cause; and he teaches the aforesaid doctrines to others.' That is the nature of the accusation, and that is what you have seen yourselves in the comedy of Aristophanes, who has introduced a man whom he calls Socrates, going about and saying that he can walk in the air, and talking a deal of nonsense concerning matters of which I do not pretend to know either much or little—not that I mean to say anything disparaging of any one who is a student of natural philosophy. . . .

... "I will endeavor to explain to you the origin of this name of 'wise,' and of this evil fame. . . . I will refer you to a witness who is worthy of credit, and will tell you about my wisdom—whether I have any, and of what sort—and that witness shall be the God of Delphi. You must have known Chærephon; he was early a friend of mine, and also a friend of yours, for he shared in the exile of the people, and returned with you. Well, Chærephon, as you know, was very impetuous in all his doings, and he went to Delphi and boldly asked the oracle to tell him whether—as I was saying, I must beg you not to interrupt—he asked the oracle to tell him whether there was anyone wiser than I was, and the Pythian prophetess answered, that there was no man wiser. Chærephon is dead himself; but his brother, who is in court, will confirm the truth of this story.

"Why do I mention this? Because I am going to explain to you why I have such an evil name. When I heard the answer, I said to myself, What can the god mean? and what is the interpretation of this riddle? for I know that I have no wisdom, small or great. What can he mean when he says that I am the wisest of men? And yet he is a god and cannot lie; that would be against his nature. After a long consideration, I at last thought of a method of trying the question. I reflected that if I could only find a man wiser than myself, then I might go to the god with the refutation in my hand. . . . Accordingly I went to one who had the reputation of wisdom, and observed to him—his name I need not mention; he was a politician whom I selected for examination—and the result was as follows: When I began to talk with him, I could not help thinking that he was not really wise, although he was thought wise by many, and wiser still by himself; and I went and tried to explain to him that he thought himself wise, but was not really wise; and the consequence was that he hated me, and his enmity was shared by several who were present and heard me. So I left him, saying to myself, as I went away: Well, although I do not suppose that either of us knows anything really beautiful and good, I am better off than he is,—for he knows nothing, and thinks that he knows. I neither know nor think that I know. In this latter particular, then, I seem to have slightly the advantage of him. . . .

"I have said enough in my defense against the first class of my accusers; I turn to the second class who are headed by Meletus, that good and patriotic man, as he calls himself. . . . What do they say? Something of this sort: That Socrates is a doer of evil, and corrupter of the youth, and he does not believe in the gods of the State, and has other new divinities of his own. That is the sort of charge; and now let us examine the particular counts. He says that I am a doer of evil, who corrupt the youth; but I say, O men of Athens, that Meletus is a doer of evil, and the evil is that he makes a joke of a serious matter, and is too ready at bringing other men to trial from a pretended zeal and interest about matters in which he really never had the smallest interest. And the truth of this I will endeavor to prove. . . .

"Friends, who would have acquitted me, I would like also to talk with you about this thing which has happened, while the magistrates are busy, and before I go to the place at which I must die. . . . You are my friends, and I should like to show you the meaning of this event which has happened to me. O my judges—for you I may truly call judges—I should like to tell you of a wonderful circumstance. Hitherto the familiar oracle within me has constantly been in the habit of opposing me even about trifles, if I was going to make a slip or error about anything; and now as you see there has come upon me that which may be thought, and is generally believed to be, the last and worst evil. But the oracle made no sign of opposition, either as I was leaving my house and going out in the morning, or when I was going up into this court, or while I was speaking, at anything which I was going to say; and yet I have often been stopped in the middle of a speech, but now in nothing I either said or did touching this matter has the oracle opposed me. What do I take to be the explanation of this? I will tell you. I regard this as a proof that what has happened to me is a good, and that those of us who think that death is an evil are in error. This is a great proof to me of what I am

saying, for the customary sign would surely have opposed me had I been going to evil and not to good.

"Let us reflect in another way, and we shall see that there is great reason to hope that death is a good, for one of two things: either death is a state of nothingness and utter unconsciousness, or, as men say, there is a change and migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by the sight of dreams, death will be an unspeakable gain. For if a person were to select the night in which his sleep was undisturbed even by dreams, and were to compare with this the other days and nights of his life, and then were to tell us how many days and nights he had passed in the course of his life better and more pleasantly than this one, I think that any man, I will not say a private man, but even the great king will not find many such days or nights, when compared with the others. Now if death is like this, I say that to die is gain; for eternity is then only a single night. But if death is the journey to another place, and there, as men say, all the dead are, what good, O my friends and judges, can be greater than this? If indeed when the pilgrim arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who are said to give judgment there, Minos and Rhadamanthus and Æacus and Triptolemus, and other sons of God who were righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus and Musaeus and Hesiod and Homer? Nay, if this be true, let me die again and again. I, too, shall have a wonderful interest in a place where I can converse with Palamedes, and Ajax the son of Telamon, and other heroes of old, who have suffered death through an unjust judgment; and there will be no small pleasure, as I think, in comparing my own sufferings with theirs. Above all, I shall be able to continue my search into true and false knowledge; as in this world, so also in that; I shall find out who is wise, and who pretends to be wise, and is not. What would not a man give, O judges, to be able to examine the leader of the great Trojan expedition; or Odysseus or Sisyphus, or numberless others, men and women too! What infinite delight would there be in conversing with them and asking them questions! For in that world they do not put a man to death for this; certainly not. For besides being happier in that world than in this, they will be immortal, if what is said is true.

"Wherefore, O judges, be of good cheer about death, and know this of a truth—that no evil can happen to a good man, either in life or after death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. But I see clearly that to die and be released was better for me; and therefore the oracle gave no sign. For which reason, also, I am not angry with my accusers or my condemners; they have done me no harm, although neither of them meant to do me any good; and for this I may gently blame them.

"Still I have a favor to ask of them. When my sons are grown up, I would ask you, O my friends, to punish them; and I would have you trouble them, as I have troubled you, if they seem to care about riches, or anything, more than about virtue; or if they pretend to be something when they are really nothing;—then reprove them, as I have reproved you, for not caring about that for which they ought to care, and thinking that they

are something when they are really nothing. And if you do this, I and my sons will have received justice at your hands.

"The hour of departure has arrived, and we go our ways—I to die, and you to live. Which is better God only knows."—Plato, trans. Jowett, *Apology*.

THE DEATH OF SOCRATES.

After talking at some length upon the immortality of the soul, Socrates concluded as follows:

"Wherefore, Simmias, seeing all these things, what ought not we to do that we may obtain virtue and wisdom in this life? Fair is the prize, and the hope great!

"A man of sense ought not to say, nor will I be very confident, that the description which I have given of the soul and her mansions is exactly true. But I do say that, inasmuch as the soul is shown to be immortal, he may venture to think, not improperly or unworthily, that something of the kind is true. The venture is a glorious one, and he ought to comfort himself with words like these, which is the reason why I lengthen out the tale. Wherefore, I say, let a man be of good cheer about his soul, who having cast away the pleasures and ornaments of the body, as alien to him and working harm rather than good, has sought after the pleasures of knowledge; and has arrayed the soul, not in some foreign attire, but in her own proper jewels, temperance, and justice, and courage, and nobility, and truth—in these adorned she is ready to go on her journey to the world below, when her hour comes. You, Simmias and Cebes, and all other men, will depart at some time or other. Me already, as a tragic poet would say, the voice of fate calls. Soon I must drink the poison; and I think that I had better repair to the bath first in order that the women may not have the trouble of washing my body after I am dead."

When he had done speaking, Crito said: "And have you any commands for us, Socrates—anything to say about your children, or any other matter in which we can serve you?"

"Nothing particular, Crito," he replied; "only, as I have always told you, take care of yourselves; that is a service which you may be ever rendering to me and mine and to all of us, whether you promise to do so or not. But if you have no thought for yourselves, and care not to walk according to the rule which I have prescribed for you, not now for the first time, however much you may profess or promise at the moment, it will be of no avail."

"We will do our best," said Crito; "and in what way shall we bury you?"

"In any way that you like; but you must get hold of me, and take care that I do not run away from you." Then he turned to us and added with a smile: "I cannot make Crito believe that I am the same Socrates who has been talking and conducting the argument; he fancies that I am the other Socrates whom he will soon see, a dead body—and he asks, How shall he bury me? And though I have spoken many words in the endeavor to show that when I have drunk the poison I shall leave you and go to the joys of the blessed,—these words of mine, with which I was comforting you and myself, have had, as I perceive, no effect upon Crito. And therefore I want you to be surely for me to him now, as at the trial he was surely to the judges for me; but let the promise be of another sort; for he was surely for me to the judges that I would remain, and

you must be my surety to him that I shall not remain, but go away and depart; and then he will suffer less at my death, and not be grieved when he sees my body being burned or buried. I would not have him sorrow at my hard lot, or say at the burial, 'Thus we lay out Socrates,' or, 'Thns we follow him to the grave,' or 'bury him'; for false words are not only evil in themselves, but they infect the soul with evil. Be of good cheer, then, my dear Crito, and say that you are burying my body only, and do with that whatever is usual, and what you think best."

When he had spoken these words, he arose and went into the chamber to bathe; Crito followed him, and told us to wait. So we remained behind, talking and thinking of the subjects of discourse, and also of the greatness of our sorrow; he was like a father of whom we were being bereaved, and we were about to pass the rest of our lives as orphans. When he had taken the bath his children were brought to him (he had two young sons and an elder one); and the women of his family also came, and he talked to them and gave them a few directions in the presence of Crito; then he dismissed them and returned to us.

Now the hour of sunset was near, for a good deal of time had passed while he was within. When he came out, he sat down with us again after his bath, but not much was said. Soon the jailer, who was the servant of the Eleven, entered and stood by him, saying: "To you, Socrates, whom I know to be the noblest and gentlest and best of all who ever came to this place, I will not impute the angry feelings of other men, who rage and swear at me, when, in obedience to the authorities, I bid them drink the poison—indeed, I am sure that you will not be angry with me; for others, as you are aware, and not I, are to blame. And so fare you well, and try to bear lightly what must needs be—you know my errand." Then bursting into tears, he turned away and went out.

Socrates looked at him and said: "I return your good wishes, and will do as you bid." Then turning to us, he said, "How charming the man is! since I have been in prison he has always been coming to see me, and at times he would talk to me, and was as good to me as could be, and now see how generously he sorrows on my account. We must do as he says, Crito; and therefore let the cup be brought, if the poison is prepared; if not, let the attendant prepare some."

"Yet," said Crito, "the sun is still upon the hill-tops, and I know that many a one has taken the draught late, and after the announcement has been made to him, he has eaten and drunk, and enjoyed the society of his beloved; do not hurry—there is time enough."

Socrates said: "Yes, Crito, and they of whom you speak are right in so acting, for they think that they will be gainers by the delay; but I am right in not following their example, for I do not think that I should gain anything by drinking the poison a little later; I should only be ridiculous in my own eyes for sparing and saving a life which is already forfeit. Please then to do as I say, and not to refuse me."

Crito made a sign to the servant, who was standing by; and he went out, and having been absent for some time, returned with the jailer carrying the cup of poison. Socrates said: "You, my good friend, who are experienced in these matters shall give me directions how to proceed." The man answered: "You have only to walk about until your legs are heavy, and then to lie down, and the poison will act." At the same time he handed the cup to Socrates, who in the easiest and gentlest manner, without the least fear or change of color or feature, looking at the man with all his eyes, Echecrates, as his manner was, took the cup and said: "What do you say about making a libation out of this cup to any god? May I, or not?" The man answered: "We only prepare, Socrates, just so much as we deem enough." "I understand," he said, "but I may and must ask the gods to prosper my journey from this to the other world—even so—and so be it according to my prayer." Then raising the cup to his lips, quite readily and cheerfully he drank off the poison. And hitherto most of us had been able to control our sorrow; but now when we saw him drinking, and saw too, that he had finished the draught, we could no longer forbear, and in spite of myself my own tears were falling fast; so that I covered my face and wept, not for him, but at the thought of my own calamity in having to part from such a friend. Nor was I the first; for Crito, when he found himself unable to restrain his tears, had got up, and I followed; and at that moment, Apollodorus, who had been weeping all the time, broke out in a loud and passionate cry which made cowards of us all. Socrates alone retained his calmness. "What is this strange outcry?" he said. "I sent away the women mainly in order that they might not misbehave in this way, for I have been told that a man should die in peace. Be quiet then, and have patience." When we heard his words we were ashamed, and refrained our tears; and he walked about until, as he said, his legs began to fail, and then he lay on his back, according to the directions, and the man who gave him the poison now and then looked at his feet and legs; and after a while he pressed his foot hard and asked him if he could feel; and he said, "No"; and then his leg, and so upwards and upwards, and showed us that he was growing cold and stiff. And he felt them himself, and said: "When the poison reaches the heart, that will be the end." He was beginning to grow cold about the groin, when he uncovered his face, for he had covered himself up, and said,—they were his last words—he said: "Crito, I owe a cock to Asclepius; will you remember to pay the debt?" "The debt shall be paid," said Crito; "is there anything else?" There was no answer to this question; but in a minute or two a movement was heard, and the attendants uncovered him; his eyes were set, and Crito closed his eyes and mouth.

Such was the end, Echecrates, of our friend; concerning whom I may truly say, that of all the men of his time whom I have known, he was the wisest and justest and best.—Plato, trans. Jowett, *Crito*.

Topic A 15. Later Development of Greek Art.

OUTLINE OF TOPIC.

1. The gradual decline of sculpture.
 - a. Reasons.
 - (1) Demand for realism.
 - (2) Contact with the Orient.
 - b. The Fourth Century Artists and their work.
 - (1) Praxiteles.
 - (2) Lysippus.
 - (3) Scopas.
 - c. The Hellenistic sculpture.
 - (1) The new art centers.
 - (2) Typical sculptures and their characteristics.
2. The development of architecture.
 - a. The founding of cities and its influence—municipal art.
 - b. New forms.
 - (1) The Funeral and votive monument.
 - (2) The introduction of the arch.
 - c. The private house.
3. The development of painting.
 - a. Polygnotus.
 - b. Parrhasius and Zeuxis.
 - c. Apelles.
4. Influence of later Greek art upon the Romans.

REFERENCES.

Textbooks.—Botsford, Ancient, Sec. 189; Botsford, Ancient, World, Secs. 271, 329-330, 345; Goodspeed, Ancient, Secs. 264, 313, 326; Morey, Ancient, pp. 204, 248-252; Myers, Ancient, Secs. 316, 322-323, 327; Webster, Ancient, Secs. 227-229; West, Ancient, Secs. 202, 236; Westermann, Ancient, Secs. 251-303; Botsford, Greece, pp. 292-295; Morey, Greece, pp. 295-298, 324-325, 326-329; Myers, Greece, pp. 492-496; West, Ancient World, Part I, Secs. 236-237.

Collateral Reading.—Bury, pp. 585, 692-693; Kimball-Bury, pp. 260-261; Marquand and Frothingham, History of Sculpture, ch. 11; Schuckburgh, Greece to 14 A. D., pp. 33-34; Seignobos, pp. 169-172, 183-187; Tarbell, Greek Art, ch. 9-11.

Additional Reading.—Carotti, History of Art, Vol. I, bk. II, ch. 1; Curtius, Vol. V, pp. 200-214; Fowler & Wheeler, Greek Archaeology, pp. 179-192, 251-292; Gardner, Six Greek Sculptors, ch. 6-9; Harrison, Introductory Studies in Greek Art, ch. 6-7; Holm, Vol. III, ch. 12, 29, Vol. IV, ch. 20-23; Lubke, History Sculpture, Vol. I, bk. II, ch. 4-5; Mach, Greek Sculpture, ch. 21-23; Murray, Greek Sculpture, Vol. II, ch. 24-29; Paris, Manual Ancient Sculpture, ch. 9-13; Richardson, Greek Sculpture, ch. 4-5; Short, History Sculpture, ch. 3-6; Whiby, Companion to Greek Studies, pp. 252-284.

SUGGESTIONS.

Note the excellence of the work of the fourth century; the characteristics of the work of each of the three great artists; the appearance of new art centers; the nature of the work and the most noteworthy productions of the Hellenistic Age; the gradual decline of art; the attention devoted to the beautifying of cities; and the influence of the art of the later period upon Rome.

SOURCE-STUDY.

GREEK PAINTERS.

The masterpieces of Greek painting have perished. Our knowledge of the artists and their works is therefore derived almost entirely from literary sources. The most extended accounts are to be found in Pausanias' Description of Greece, written between 143 and 175 A. D.; and in Pliny the Elder's Natural History, written about one hundred years earlier. Pliny's History would correspond to the modern encyclopædia, as it covered a wide range of subjects. The following extracts are taken from the portion which traces the history of painting in ancient times.

... First among whom [the luminaries of the art], shone Apollodorus of Athens, in the ninety-third Olympiad. He was the first to paint objects as they really

appeared; the first too, we may justly say, to confer glory by the aid of the pencil [i. e., a hair-pencil or brush].

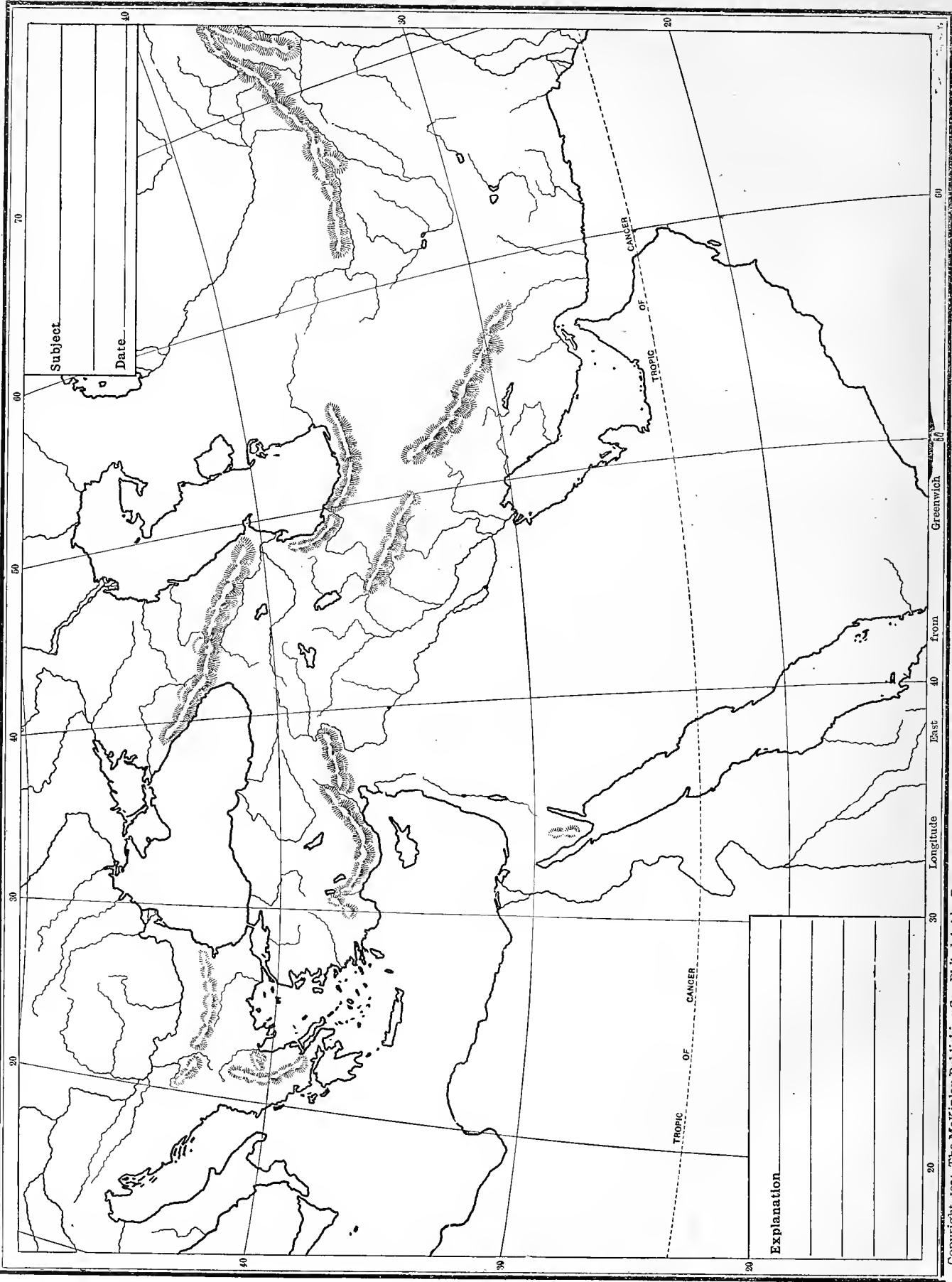
The gates of the art being now thrown open by Apollodorus, Zeuxis of Heraeia entered upon the scene, in the fourth year of the ninety-fifth Olympiad, destined to lead the pencil, for which there was nothing too arduous, to a very high pitch of glory. Of him Apollodorus wrote to the effect, that Zenxis had stolen the art from others and had taken it all to himself. Zeuxis also acquired such a vast amount of wealth, that, in a spirit of ostentation, he went so far as to parade himself at Olympia with his name embroidered on the chequered pattern of his garments in letters of gold. At a later period, he came to the determination to give away his works, there being no price high enough to pay for them, he said. . . .

The contemporaries and rivals of Zeuxis were Timanthes, Androcydes, Eupomphus, and Parrhasius. The last, it is said, entered into a pictorial contest with Zeuxis, who represented some grapes painted so naturally that the birds flew towards the spot where the picture was exhibited. Parrhasius, on the other hand, exhibited a curtain, drawn with such singular truthfulness, that Zenxis, elated with the judgment which had been passed upon his work by the birds, haughtily demanded that the curtain should be drawn aside to let the picture be seen. Upon finding his mistake, with a great degree of ingenuous candor he admitted that he had been surpassed, for while he himself had only deceived the birds, Parrhasius had deceived him, an artist.

There is a story, too, that at a later period, Zeuxis painted a child carrying grapes and the birds came to peck at them; upon which, with a similar degree of candor, he expressed himself vexed with his work, and exclaimed—"I have surely painted the grapes better than the child, for if I had fully succeeded in the latter, the birds would have been in fear of it." . . .

Parrhasius of Ephesus also contributed greatly to the progress of painting, being the first to give symmetry to his figures, the first to give play and expression to the features, elegance to the hair, and gracefulness to the mouth; indeed, for contour it is universally admitted by artists that he bore away the palm. . . .

But it was Apelles of Cos, in the hundred and twelfth Olympiad, who surpassed all the other painters who either preceded or succeeded him. Single-handed he contributed more than all the others together, and even went so far as to publish some treatises on the principles of the art. The great point of artistic merit with him was his singular charm of gracefulness, and this too, though the greatest of painters were his contemporaries. In admiring their works and bestowing high encomiums upon them, he used to say that there was still wanting in them that ideal of beauty so peculiar to himself, and known to the Greeks as "Charis" others, he said, had acquired all the other requisites of perfection, but in this one point he himself had no equal. He also asserted his claim to another great point of merit; admiring a picture by Protogenes, which bore evident marks of unbounded laboriousness and the most minute finish, he remarked that in every respect Protogenes was fully his equal, or perhaps his superior, except in this, that he himself knew when to take his hand off a picture—a memorable lesson, which teaches us that over-carefulness may be productive of bad results.—Pliny, trans. White, *Natural History*, Bk. IX., Ch. 15.

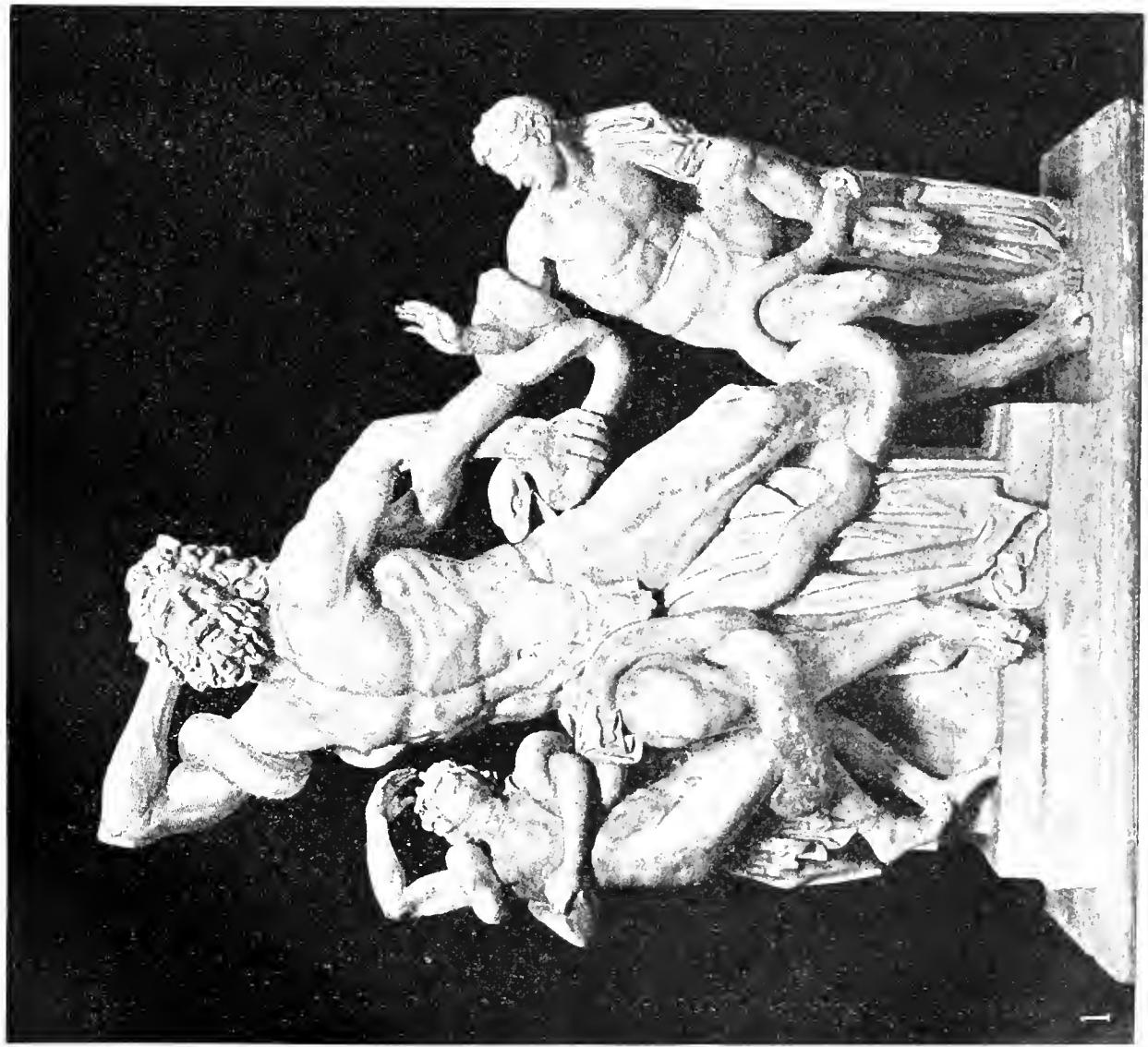


Map Work for Topic A 15.

Showman: The Life and Times of a Legend 111

Show on the map the principal kingdoms formed after Alexander's death and the principal centers of art and culture throughout the Greek world.

HELLENISTIC SCULPTURE.



1



2



3

1. The Laocoön Group. 2. The head of the Venus of Milo. 3. The head of the Apollo Belvedere.

SUGGESTIVE QUESTIONS.

What are the admirable points about this sculpture? Has the artist in each case been true to his subject? Explain. Comparing this work with that of other periods can you see any evidences of decline? Explain.

PRAXITELES.



1. The Hermes.

SUGGESTIVE QUESTIONS.

How do these sculptured faces differ from the ordinary photograph? What type of man is represented in Dionysus? What does the artist attempt to show in their faces? Is he faithful to the Greek conception of this god and goddess? Explain. What are the admirable points about this work?



2. The Aphrodite of Cnidus.

Topic A 16. The Land of Italy and the Beginnings of Rome.

OUTLINE OF TOPIC.

1. The Italian peninsula.
 - a) Location and size.
 - b) Climate and physiography.
 - c) Significant geographical features and their effect upon the people.
2. The early inhabitants of Italy and their culture.
 - a) Origin.
 - b) The Italians.
 - c) The Etruscans.
 - d) The Greeks.
 - e) Relation to and contributions to the culture of the Romans.
3. Romulus and the founding of Rome.
 - a) Alba Longa and the Latin League.
 - b) The original settlement.
 - c) Geographical and political importance of Rome—the Seven Hills.
 - d) Union with the outlying settlements—Rape of Sabines.
4. The early kings and their work.
 - a) Organization of society in Rome (family, clan, or gens, curia, tribe).
 - b) Earliest form of government (king, senate, comitia curiata).
 - c) The two classes: origin; rights and privileges.
 - d) Numa and the Roman religion.
 - 1) The gods and goddesses.
 - 2) Form of worship (oracles, divination, sacred colleges, games and festivals).
 - 3) Beliefs.
5. The Tarquins and their overthrow.
 - a) Internal improvements.
 - b) Servius Tullius and his changes in the government.
 - c) Growth of territory.
 - d) Tarquinus Superbus and the abolition of the kingship—changes in the government.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 208-228, 240-241; Botsford, Ancient World, Secs. 350-380; Goodspeed, Secs. 332-353, 391-392, 396-397; Morey, Ancient, ch. 17-18; Myers, Ancient, Secs. 370-400; Webster, Ancient, Secs. 49-52, 120-129; West, Ancient, Secs. 269-307; Westermann, Ancient, Secs. 310-331; Wolfson, Ancient, Secs. 223-234, 246; Abbott, Rome, Secs. 8-57, 95-98; Botsford, Rome, ch. 1-2; Morey, Rome, pp. 9-52; Myers, Rome, ch. 1-4; Smith, Rome, ch. 1-3; West, Ancient World, Part II, ch. 19-22.

Collateral Reading.—Botsford, Story of Rome, pp. 14-57; Fowler, Rome, ch. 1; Gilman, ch. 1-4, pp. 58-64; Ihne, Early Rome, ch. 1-9; Myres, Dawn of History, ch. 10; Pelham, pp. 3-41; Plutarch, Lives of Romulus and Numa; Seignobos, ch. 17-18, pp. 220-222; Seignobos, Roman People, pp. 1-28, 36-44; Tozer, ch. 9-10.

Additional Reading.—Abbott, Roman Political Institutions, ch. 1-2; Duruy, Vol. I, pp. 17-271; Gow, pp. 158-160, 170-175; Granrud, pp. 1-26; Heitland, Roman Republic, ch. 1-3; How and Leigh, ch. 1-4; Ihne, Vol. I, Book I, ch. 1-8, 13, Book II, ch. 19; Mommsen, Vol. I, pp. 3-340; Sandys, Latin Studies, ch. 1, 4, pp. 243-256; Schuckburgh, ch. 1-5; Souttar, Rome, ch. 1-3.

Source Books.—Botsford, ch. 28-29; Davis, Rome, Nos. 1-8; Laing, pp. 353-356; Munro, Nos. 1-19, 41-42, 44, 56-59; Webster, Nos. 63-68.

SUGGESTIONS.

(1) Note the location of Italy and the city of Rome; the contrast presented to conditions in Greece.

(2) Note the location and the state of civilization of the peoples occupying Italy and their contributions to the culture of the early Romans.

(3) Note the general character of Latium; the existence of and character of the Latin League and the superiority attained

by Rome as the result of her hills, the river Tiber and her central position.

(4) Note the close connection between the organization of Roman society and their form of government and their religion, giving the Romans certain peculiar characteristics.

(5) Note the great strides made by the city under the Tarquins, particularly the changes in the government and the final change from monarchy to republic.

SOURCE-STUDY.

CHARACTERISTICS OF THE ROMAN RELIGION.

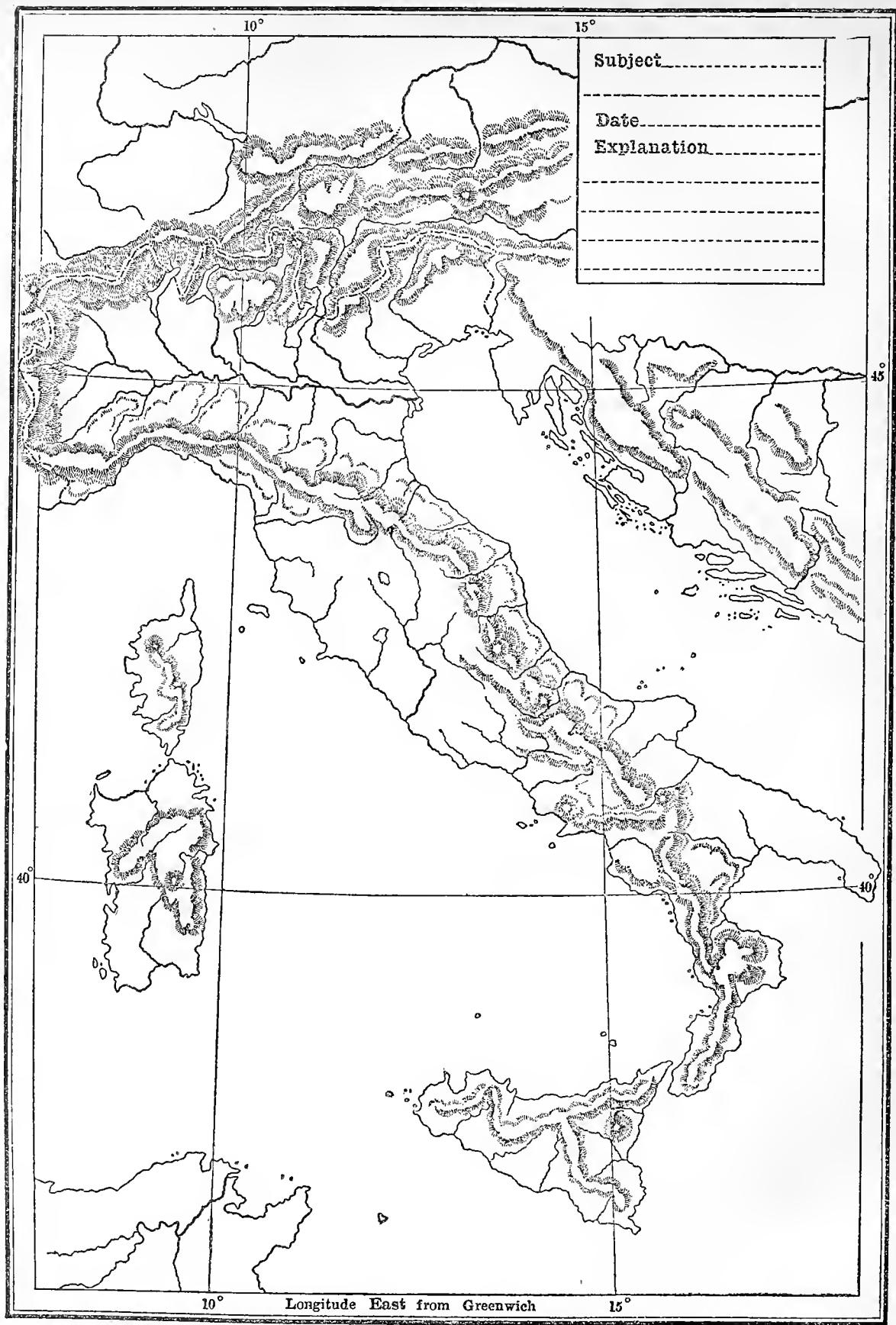
Some of the main features of the Roman religion are emphasized in the extracts quoted below: their belief in soothsayers, and in signs and auguries; and particularly the attention given to form and ceremony. The two festivals which are described date from the earliest times and were peculiar to the husbandman. They are supposed to have been instituted by King Numa. In the early days the main occupation of the people was farming, hence the importance of these rites and prayers. The worship of the dead was also of early origin and of great importance.

SIGNS AND OMENS.

What do predictions and foreknowledge of future events indicate, but that such future events are shown, pointed out, portended, and foretold to men? From whence they are called omens, signs, portents, prodigies. But though we should esteem fabulous what is said of Mopsus, Tiresias, Amphiaraus, Calchas, and Helenus (who would not have been delivered down to us as augurs even in fable, if their art had been despised,) may we not be sufficiently apprised of the power of the Gods by domestic examples? Will not the temerity of P. Claudius, in the first Punic war, affect us? who, when the poultry were let out of the coop and would not feed, ordered them to be thrown into the water, and, joking even upon the Gods, said, with a sneer, Let them drink, since they will not eat; which piece of ridicule, being followed by a victory over his fleet, cost him many tears, and brought great calamity on the Roman people. Did not his colleague Junius, in the same war, lose his fleet in a tempest by disregarding the auspices? Claudius therefore was condemned by the people; and Junius killed himself. Coelius says that P. Flamininus, from his neglect of religion, fell at Thrasimenes; a loss which the public severely felt. By these instances of calamity we may be assured that Rome owes her grandeur and success to the conduct of those who were tenacious of their religious duties; and if we compare ourselves to our neighbours, we shall find that we are infinitely distinguished above foreign nations by our zeal for religious ceremonies, though in other things we may be only equal to them, and in other respects even inferior to them.—Cicero, *On the Nature of the Gods*, II., Ch. 3 (Bohn).

Must I say more? In the second Punic war, when Flamininus, being consul for the second time, despised the signs of future events, did he not by such conduct occasion great disasters to the state? For when, after having reviewed the troops, he was moving his camp towards Arezzo, and leading his legions against Hannibal, his horse suddenly fell with him before the statue of Jupiter Stator, without any apparent cause. But though those who were skilful in divination declared it was an evident sign from the Gods that he should not engage in battle, he paid no attention to it. Afterwards, when it was proposed to consult the auspices by

(Continued on Page 4.)



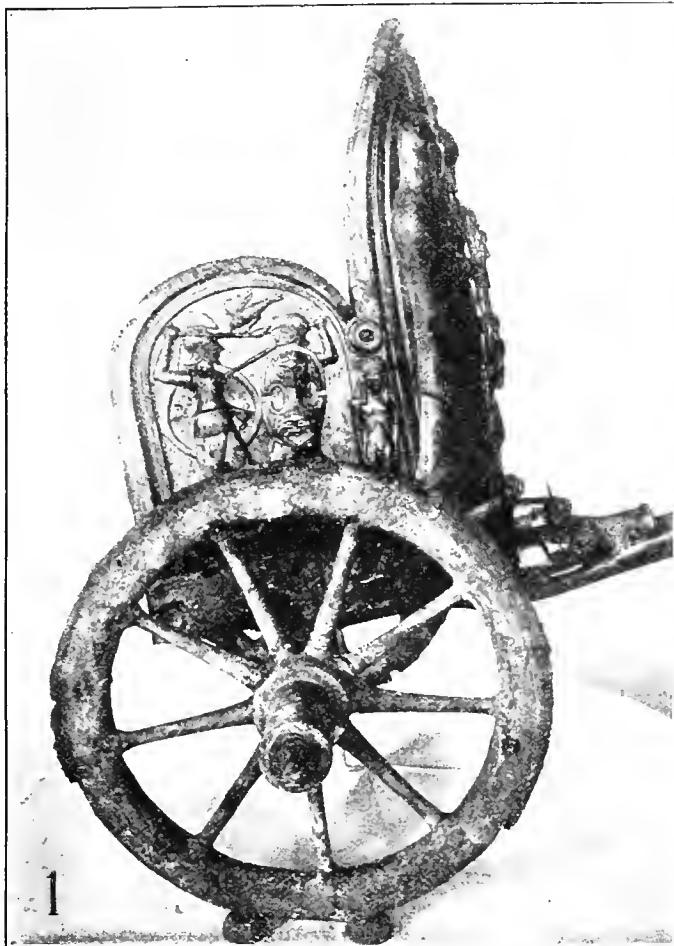
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Map Work for Topic A 16.

Show on the map the principal physical features of Italy and its resources.

References: Labberton, Plate XIV; Murray, Plate VIII; Putzger, p. 10; Sanborn, pp. 15, 19; Shepherd, pp. 2-3, 26-27, 30-31; Botsford, Ancient, p. 254; Botsford, Ancient World, p. 312; Goodspeed, Ancient, p. 278; Morey, Ancient, p. 260; Myers, Ancient, p. 350; Webster, Ancient, p. 130; West, Ancient, p. 249; Wolfson, Ancient, pp. 216-217; Abbott, Rome, p. 17; Botsford, Rome, Frontispiece; Morey, Rome, p. 13; Myers, Rome, pp. 2, 3; Smith, Rome, p. 1; West, Ancient World, Part II, p. 256.

CIVILIZATION OF THE ETRUSCANS.



1



2



4



3

An Etruscan chariot in the Metropolitan Museum of Art, New York. Found buried with several implements and utensils of bronze
SUGGESTIVE QUESTIONS.

Describe the ornamentation and general construction of the chariot. What are the peculiarities of the art of the Etruscans as shown in the workmanship upon the chariot? Is there any resemblance to eastern art? Greek? How does it differ, if at all? What does this chariot tell us with reference to the life or culture of these people?

SOURCE-STUDY.—Continued.

the consecrated chickens, the augur indicated the propriety of deferring the battle. Flaminus asked him what was to be done the next day, if the chickens still refused to feed? He replied that in that case he must still rest quiet. "Fine auspices, indeed," replied Flaminus, "if we may only fight when the chickens are hungry, but must do nothing if they are full." And so he commanded the standards to be moved forward, and the army to follow him; on which occasion, the standard-bearer of the first battalion could not extricate his standard from the ground in which it was pitched, and several soldiers who endeavoured to assist him were foiled in the attempt. Flaminus, to whom they related this incident, despised the warning, as was usual with him; and in the course of three hours from that time, the whole of his army was routed, and he himself slain.—Cicero, *On Divination*, Ch. 35 (Bohn).

RELIGIOUS CEREMONIALS.

The fountain of Mercury is near the Capenian gate: if we may believe those who have experienced it, it has a divine efficacy. Hither comes the tradesman, having a girdle round his robes, and, in a state of purity, he draws some of the water, to carry it away in a perfumed urn; in this a laurel branch is dipped, and with the wet laurel are sprinkled all the things which are intended to change owners. He sprinkles his own hair, too, with the dripping bough, and runs through his prayers in a voice accustomed to deceive. "Wash away the perjuries of past time," says he: "wash away my lying words of the past day, whether I have made thee to attest for me, or whether I have invoked the great Godhead of Jove, whom I did not intend to listen to me. Or if I have knowingly deceived any other of the Gods, or any Goddess, let the swift breezes bear away my wicked speeches. Let there be no trace left of my perjuries on the morrow, but let not the Gods care whatever I may choose to say. Do but give me profits; give me the delight that rises from gain, and grant that it may be lucrative to me to impose on my customers."—Ovid, *Fasti*, V., 676ff (Bohn).

... A procession, all arrayed in white, met me in the middle of the way. The Flamen was going to the sacred grove of the ancient Goddess Robigo,* about to offer in the flames the entrails of a dog and those of a sheep. Forthwith I approached him, that I might not be unacquainted with this ceremonial: and thy Flamen... gave utterance to these words: "Corroding Robigo, do thou spare the blade of the corn, and let the smooth top quiver on the surface of the ground. Do thou permit the crops, nourished by the favoring seasons of the heavens, to grow apace until they are ready for the sickle. Thy power is not harmless in its exercise. The grain which thou hast marked as thine own, the sorrowing husbandman reckons in the number of the lost. Not so injurious to the corn are the winds or the showers; nor is it so pallid when consumed by the frost, rigid as marble, as, when with his warmth, the sun makes hot the moistened stalks; in such case, dread Goddess, is thy wrath exercised. Spare, I pray thee, and keep thy rough hands from the crops; injure not our fields: to possess the power of inflicting injury is enough: seize not in thy embrace the tender crops, but rather the hard iron, and do thou first destroy that which has the power of destroying others. ... Hurt not the corn, and let the husbandman be ever enabled to pay his vows to thee, keeping thyself afar."

He had spoken; in his right hand hung a towel, with a loose nap, and there was a censer of frankincense, with a bowl of wine.—Ovid, *Fasti*, IV., 900ff (Bohn).

When the night shall have passed away, let the God, who by his landmark divides the fields, be worshipped with the accustomed honours. Terminus, whether thou art a stone, or whether a stock sunk deep in the field by the ancients, yet even in this form thou dost possess divinity. Thee, the two owners of the fields crown with chaplets from their opposite sides, and present with two garlands and two cakes. An altar is erected; to this the female peasant herself brings in a broken pan the fire taken from the burning hearths. An old man cuts up the firewood, and piles it on high when chopped, and strives hard to drive the branches into the resisting ground. While he is exciting the kindling blaze with dried bark, a boy stands by and holds in his hands a broad basket. Out of this, when he has thrice thrown the produce of the earth into the midst of the flames, his little daughter offers the sliced honeycombs. Others hold wine; a portion of each thing is thrown into the fire; the crowd, all arrayed in white, look on, and maintain religious silence. The common landmark also is sprinkled with the blood of a slain lamb; he makes, too, no complaint when a sucking-pig is offered to him. The neighbors meet in supplication, and they celebrate the feast and sing thy praises, holy Terminus. It is thou that dost set the limits to nations, and cities, and mighty kingdoms; without thee all the country would be steeped in litigation. In thee there is no ambition—by no gold art thou bribed; mayst thou with law and integrity preserve the fields committed to thy care.—Ovid, *Fasti*, II., 640ff (Bohn).

THE WORSHIP OF THE DEAD.

Honour also is paid to the graves of the dead. Appear the spirits of your forefathers, and offer small presents on the pyres that are long since cold. The shades of the dead ask but humble offerings: affection rather than a costly gift is pleasing to them; Styx below has no greedy Divinities. Enough for them is the covering of their tomb overshadowed with the chaplets laid there, and the scattered fruits and the little grain of salt; and corn soaked in wine, and violets loosened from the stem; these gifts let a jar contain, left in the middle of the way. I do not forbid more costly offerings, but by these the shade may be appeased; add prayers and suitable words, the altars being first erected.—Ovid, *Fasti*, II., 530ff (Bohn).

... When midnight now is come, and affords silence for sleep, and ye dogs, and birds with your various tints, are still; at that hour rises the person who bears in mind the ancient ceremonial, and stands in awe of the Gods; his feet have no sandals on them, and he makes a noise with his fingers clasped in each other with his thumb in the middle, for fear lest the aerial spectre should meet him if silent. After he has washed his hands clean in the water of the spring, he turns round, and first he takes up the black beans; with his face turned away, he flings them; but while he flings them he says "I offer these; with these beans do I ransom myself and mine." Nine times does he say this, and looks not behind him. The ghost is believed to gather them, and to follow behind if no one is looking on. A second time he touches the water and tinkles the copper of Temesa, and begs the ghost to leave his house. When nine times he has repeated, "Shades of my father! depart," he looks back, and believes that his rites are duly performed.—Ovid, *Fasti*, V., 425ff, (Bohn).

*Rust or mildew.

Topic A 17. The Struggle in Rome for Equal Rights.

OUTLINE OF TOPIC.

1. The political situation in 509 B. C.
 - a) The form of government.
 - b) The rights of the patricians and plebeians.
2. The economic grievances of the plebeians.
 - a) Trade.
 - b) Land.
 - c) Debt.
3. The struggle, 509-264 B. C.
 - a) The Lex Valeria.
 - b) The first secession and the tribunes.
 - c) The Decemvirate and its effects—Valerio-Horatian Laws, 451-449 B. C.
 - d) The Canuleian Law, 445 B. C.
 - e) The struggle for the chief magistracies.
 - 1) Consular tribunes.
 - 2) Intrigues of Cassius, Camillus and Manlius.
 - 3) Admission of plebeians to consulship—Licinian Laws, 367 B. C.
 - 4) Praetorship and curule aediles.
 - f) Equality in the sacred colleges—Lex Ogulnia, 300 B. C.
 - g) Lex Hortensia and the creation of a plebeian assembly, the Comitia Tributa.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 240-251; Botsford, Ancient World, Secs. 378-394; Goodspeed, Secs. 353, 357-369, 378-379; Morey, Ancient, pp. 286-298; Myers, Ancient, Secs. 400-404, 406-411, 414-415; Webster, Ancient, Secs. 130-132; West, Ancient, Secs. 308-327; Westermann, Ancient, Secs. 329-339; Wolfson, Ancient, Secs. 247-259; Abbott, Rome, ch. 5; Botsford, Rome, ch. 4; Morey, Rome, pp. 47-48, 50-56, 59-66, 69-72; Myers, Rome, Secs. 48-50, 52-53, 58-65, 70-72, pp. 107-110; Smith, Rome, pp. 30-31, 35-38, 43-52, 59-63, 141-148; West, Ancient World, Part II, ch. 23, 26.

Collateral Reading.—Botsford, Story of Rome, ch. 4; Gilman, ch. 6-7, pp. 106-109; Ihne, Early Rome, ch. 10-14, 18-19; Pelham, pp. 45-67; Seignobos, pp. 222-232, 248-249; Seignobos, Roman People, ch. 5.

Additional Reading.—Abbott, Roman Political Institutions, ch. 3-4, 8-11; Botsford, Roman Assemblies, ch. 12-14; Duruy, Vol. I, pp. 272-298, 319-351, 380-411; Gow, pp. 158-163; Granrud, pp. 97-92; Greenidge, Public Life, ch. 2; Heitland, Roman Republic, Secs. 23-30, 33-42, 50-60; How and Leigh, ch. 5-6, 8-9, 12; Ihne, Vol. I, Book II, ch. 1-2, 7-13, 17, Book III, ch. 2-3, 7, 11; Mommsen, Vol. I, pp. 341-412; Sandys, Latin Studies, pp. 256-264, 358; Schuckburgh, ch. 8, 13; Souttar, Rome, ch. 4-5.

Source Books.—Botsford, ch. 30; Davis, Rome, Nos. 9-10, 14, 17; Munro, Nos. 43, 45-55, 60, 82.

SUGGESTIONS.

(1) Note the different parts of the government in 509 B. C.; the five rights possessed by the patricians; and the share in these and in the government possessed by the plebeians.

(2) Note the seriousness of the problems raised by monopoly of trade and public land and the consequent indebtedness of plebeian class and growing seriousness of situation with the passage of time.

(3) Note the various rights or parts of rights obtained through the passage of the various measures and the concessions granted; and the importance of 445 as marking the attainment of a majority of the rights desired.

SOURCE-STUDY.

ROMAN LAW AND GOVERNMENT.

Rome's contribution to law has been referred to as her most valuable gift to the modern world. The laws of the Twelve Tables therefore possess a peculiar interest. Every Roman youth in Cicero's day was obliged to commit them to memory as a part of his education. The extract from Cicero gives an

excellent idea of the officers of the early republic and their duties. Polybius is describing the Roman government as it was during the Second Punic War, but the extract quoted applies equally well to the situation at the outbreak of the struggle with Carthage.

LAWS OF THE TWELVE TABLES.

If one summon another before the magistrate, and the latter refuse to go, let the plaintiff take witnesses and arrest him.

A freeholder (or tax payer) shall give a freeholder as surety for his appearance; one of the proletariat may give any one who may choose to be surety.

For the payment of an admitted debt, or an amount adjudged, let the debtor have a legal delay of thirty days.

Such time having elapsed, let the debtor be seized by manus injectio, and brought before the magistrate.

Unless he pay or unless some one will guarantee the debt, let the creditor take him away and bind him with cords; or with fetters not exceeding fifteen pounds in weight or less at the discretion of the creditor.

Let him be free to live at his own expense; if not let the creditor who keeps him bound give him a pound of flour a day, or more if the creditor choose.

A rule that the debtor might be kept in bonds for sixty days and then the amount of the debt publicly proclaimed.

A rule that after the third market day the debtor might be put or sold beyond the Tiber; and the creditors might divide his body, and that any one cutting any more or less than his share should be deemed to be guiltless.

Monsters or deformed children to be put to death.

Paternal power over children during their life to imprison, beat, or even kill them, even if they hold offices of state.

If the father sell his son three times let the son be free from the paternal power.

Let the acquisition of real estate be by possession of two years; of other property by one.

The property in a thing sold and delivered is not transferred to the buyer until he has paid the price, or otherwise satisfied the vendor.

When the branches of one's tree overhang a neighboring property, let them be trimmed up to a height of fifteen feet from the ground.

The owner has a right to go upon his neighbor's land and gather fruit which has fallen from his own tree.

Capital punishment denounced against libels.

Against him who destroys the limb of another and does not compromise, let there be retaliation in kind.

For the breaking of the bone of a freeman a penalty of three hundred asses;* of a slave one hundred and fifty asses.

For injury or insult to another, penalty of twenty-five asses.

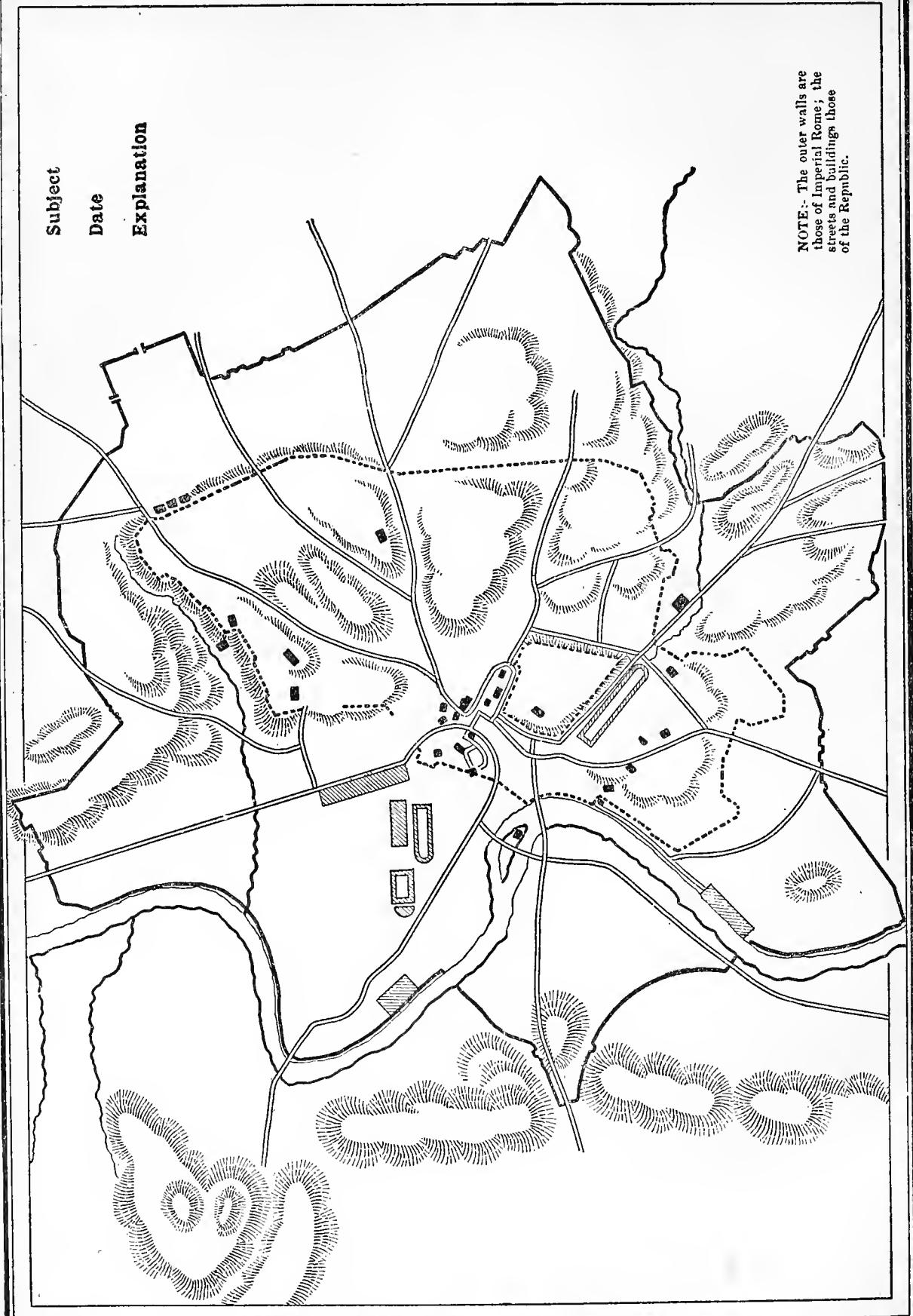
If damage be done by a quadruped let its owner repair the damage or abandon the animal.

An action lies against one who lets his flock feed in another's field.

Wilful burning of building of another punished by burning to death. Negligent burning to be compensated for. One too poor to pay such damages to be punished moderately.

*An ass was valued at about two cents.

(Continued on Page 3.)



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Map Work for Topic A 17.

Show on the plan the seven hills with their names, the site of the forum, the Tiber, the Campus Martius and the Servian wall.
References: Labberton, plate xiii; Murray, p. 9; Putzger, p. 8; Sanborn, p. 19; Shepherd, p. 22; Botsford, Ancient, p. 278; Botsford, Ancient, p. 335; Goodspeed, Ancient, p. 286; Morey, Ancient, p. 282; Webster, Ancient, p. 633; West, Ancient, p. 261; Abbott, Rome, p. 37; Botsford, Rome, p. 35; Morey, Rome, p. 38; Myers, Rome, p. 50.

SOURCE-STUDY.—Continued.

If one commit a nocturnal theft, and is killed in the act, let such killing be lawful.

Rate of interest limited to one per cent. per month, with quadruple penalty for usury.

A false witness to be cast from the Tarpeian rock. Penalty of death for murder.

Incantations and poisonings punished by death.

Seditious assemblies at night, in the city, punished by death.

Make no unnecessary display at funerals. Do not smooth the wood of the pyre with the axe.

Let not the women disfigure their faces, nor display immoderate grief.

Marriage between patricians and plebeians forbidden.

—Quoted in Appendix, Howe, *Studies in the Civil Law*.

THE ROMAN OFFICIALS AND THEIR DUTIES.

... "Let all authorities be just, and let them be honestly obeyed by the people with modesty and without opposition. Let the magistrate restrain the disobedient and mischievous citizen, by fine, imprisonment, and corporal chastisement; unless some equal or greater power, or the people forbid it; for there should be an appeal thereto. If the magistrate shall have decided, and inflicted a penalty, let there be a public appeal to the people respecting the penalty and fine imposed.

"With respect to the army, and the general that commands it by martial law, there should be no appeal from his authority. And whatever he who conducts the war commands, shall be absolute law, and ratified as such.

"As to the minor magistrates, let there be such a distribution of their legal duties, that each may more effectively superintend his own department of justice. In the army let those who are appointed command, and let them have tribunes. In the city, let men be appointed as superintendents of the public treasury. Let some devote their attention to the prison discipline, and capital punishments. Let others supervise the public coinage of gold, and silver, and copper. Let others judge of suits and arbitrations; and let others carry the orders of the senate into execution.

"Let there likewise be aediles, curators of the city, the provisions, and the public games, and let these offices be the first steps to higher promotions of honour.

"Let the censors take a census of the people, according to age, offspring, family, and property. Let them have the inspection of the temples, the streets, the aqueducts, the rates, and the customs. Let them distribute the citizens, according to their tribes: after that let them divide them with reference to their fortunes, ages, and ranks. Let them keep a register of the families of those of the equestrian and plebeian orders. Let them impose a tax on celibates. Let them guard the morals of the people. Let them permit no scandal in the senate. Let the number of such censors be two. Let their magistracy continue five years. Let the other magistrates be annual, but their offices themselves should be perpetual. . . .

"Let two magistrates be invested with sovereign authority; from their presiding, judging and counselling, let them be called prætors, judges, or consuls. Let them have supreme authority over the army, and let them be subject to none: for the safety of the people is the supreme law; and no one should succeed to this magistracy till it has been held ten years—regulating the duration by an annual law.

"When a considerable war is undertaken, or discord is likely to ensue among the citizens, let a single supreme magistrate be appointed, who shall unite in his own person the authority of both consuls, if the senate so decrees for six months only. And when such a magistrate has been proclaimed under favourable auspices, let him be the master of the people. Let him have for a colleague, with equal powers with himself, a knight whomsoever he may choose to appoint, as a judge of the law. And when such a dictator or master of the people is created the other magistracies shall be suppressed.

"Let the auspices be observed by the senate, and let them authorize persons of their own body to elect the consuls in the comitia, according to the established ceremonials. . . .

"Let the ten officers whom the people elect to protect them against oppression be their tribunes; and let all their prohibitions and adjudications be established, and their persons considered inviolable, so that tribunes may never be wanting to the people. . . .

"Let the tribunes of the people likewise have free access to the senate, and advocate the interests of the people in all their deliberations. . . .

"If any one shall infringe any of these laws, let him be liable to a penalty. Let these regulations be committed to the charge of the censors. Let public officers, on their retiring from their posts, give these censors an account of their conduct, but let them not by this means escape from legal prosecution if they have been guilty of corruption."—Cicero, *On the Laws*, trans. Yonge, III., Ch. 3.

THE ROMAN GOVERNMENT IN 216 B. C.

As for the Roman constitution, it had three elements, each of them possessing sovereign powers: and their respective share of power in the whole state had been regulated with such a scrupulous regard to equality and equilibrium, that no one could say for certain, not even a native, whether the constitution as a whole were an aristocracy or democracy or despotism. . . .

The Consuls, before leading out the legions, remain in Rome and are supreme masters of the administration. All other magistrates, except the Tribunes, are under them and take their orders. They introduce foreign ambassadors to the Senate; bring matters requiring deliberation before it; and see to the execution of its decrees. If, again, there are any matters of state which require the authorization of the people, it is their business to see to them, to summon the popular meetings, to bring the proposals before them, and to carry out the decrees of the majority. In the preparations for war also, and in a word in the entire administration of a campaign, they have all but absolute power. It is competent to them to impose on the allies such levies as they think good, to appoint the Military Tribunes, to make up the roll for soldiers and select those that are suitable. Besides they have absolute power of inflicting punishment on all who are under their command while on active service: and they have authority to expend as much of the public money as they choose, being accompanied by a quæstor who is entirely at their orders. . . .

The Senate has first of all the control of the treasury, and regulates the receipts and disbursements alike. For the Quæstors cannot issue any public money for the various departments of the State without a decree of the Senate, except for the service of the Consuls. The Senate controls also what is by far the largest and most important expenditure, that, namely, which is

made by the censors every *lustrum* for the repair or construction of public buildings; this money cannot be obtained by the censors except by the grant of the Senate. Similarly all crimes committed in Italy requiring a public investigation, such as treason, conspiracy, poisoning, or wilful murder, are in the hands of the Senate. . . . If it is necessary to send an embassy to reconcile warring communities, or to remind them of their duty . . . or finally to proclaim war against them,—this too is the business of the Senate.

. . . There is . . . a part left to the people, and it is a most important one. For the people is the sole fountain of honour and of punishment; and it is by these two things and these alone that dynasties and constitutions and, in a word, human society are held together. . . . The people then are the only court to decide matters of life and death; and even in cases where the penalty is money, if the sum to be assessed is sufficiently serious, and especially when the accused have held the higher magistracies. . . .

Again it is the people who bestow offices on the deserving, which are the most honourable rewards of virtue. It has also the absolute power of passing or repealing laws; and, most important of all, it is the people who deliberate on the question of peace or war. And when provisional terms are made for alliance, suspension of hostilities, or treaties, it is the people who ratify them or the reverse. . . .

. . . I must now show how each of these several parts can, when they choose, oppose or support each other.

The Consul, then, when he has started on an expedition with the powers I have described, is to all appearance absolute in the administration of the business in hand; still he has need both of the support of people and Senate, and, without them, is quite unable to bring the matter to a successful conclusion. For it is plain that he must have supplies sent to his legions from time to time; but without a decree of the Senate they can be supplied neither with corn, nor clothes, nor pay, so that all the plans of a commander must be futile, if the Senate is resolved to shrink from danger or hamper his plans. And again, whether a Consul shall bring any undertaking to a conclusion or no depends entirely upon the Senate: for it has absolute authority at the end of a year to send another Consul to supersede him, or to continue the existing one in his command. Again, even to the successes of the generals the Senate has the power to add distinction and glory, and on the other hand to obscure their merits and lower their credit. For these high achievements are brought in tangible form before the eyes of the citizens by what are called "triumphs." But these triumphs the commanders cannot celebrate with proper pomp, or in some cases celebrate at all, unless the Senate concurs and grants the necessary money. As for the people, the Consuls are pre-eminently obliged to court their favour, however distant from home may be the field of their operations; for it is the people, as I have said before, that ratifies, or refuses to ratify,

terms of peace and treaties; but most of all because when laying down their office they have to give an account of their administration before it. Therefore in no case is it safe for the Consuls to neglect either the Senate or the goodwill of the people.

As for the Senate which possesses the immense power I have described, in the first place it is obliged in public affairs to take the multitude into account, and respect the wishes of the people; and it cannot put into execution the penalty for offences against the republic, which are punishable with death, unless the people first ratify its decrees. Similarly even in matters which directly affect the senators,—for instance, in the case of a law diminishing the Senate's traditional authority, or depriving senators of certain dignities and offices, or even actually cutting down their property,—even in such cases the people have the sole power of passing or rejecting the law. But most important of all is the fact that, if the Tribunes interpose their veto, the Senate not only are unable to pass the decree, but cannot even hold a meeting at all, whether formal or informal. Now, the Tribunes are always bound to carry out the decree of the people, and above all things to have regard to their wishes: therefore, for all these reasons the Senate stands in awe of the multitude, and cannot neglect the feelings of the people.

In like manner the people on its part is far from being independent of the Senate, and is bound to take its wishes into account both collectively and individually. For contracts, too numerous to count, are given out by the censors in all parts of Italy for the repairs or construction of public buildings; there is also the collection of revenue, from many rivers, harbours, gardens, mines, and land—everything, in a word, that comes under the control of the Roman government: and in all these the people at large are engaged; so that there is scarcely a man, so to speak, who is not interested either as a contractor or as being employed in the works. For some purchase the contracts from the censors for themselves; and others go partners with them; while others again go security for these contractors, or actually pledge their property to the treasury for them. Now over all these transactions the Senate has absolute control. It can grant an extension of time; and in case of unforeseen accident can relieve the contractors from a portion of their obligation, or release them from it altogether, if they are absolutely unable to fulfil it. And there are many details in which the Senate can inflict great hardships, or, on the other hand, grant great indulgences to the contractors: for in every case the appeal is to it. But the most important point of all is that the judges are taken from its members in the majority of trials, whether public or private, in which the charges are heavy. Consequently, all citizens are much at its mercy; and being alarmed at the uncertainty as to when they may need its aid, are cautious about resisting or actively opposing its will. And for a similar reason men do not rashly resist the wishes of the Consuls, because one and all may become subject to their absolute authority on a campaign.—Polybius, trans. Schuckburgh, VI., Ch. 11-17.

Topic A 18. The Conquest of Italy and the Foundation of the Roman Military System.

OUTLINE OF TOPIC.

1. The acquisition of territory.
 - a) The situation in 509 B. C.—Monarchical conspiracies.
 - b) Border wars with the Volscians and Aequians (Stories of Coriolanus and Cincinnatus).
 - c) Etruscan wars—Siege of Veii and the beginning of the military system.
 - d) Marcus Manlius and the sack of Rome by the Gauls, 390 B. C.
 - e) The Samnite Wars: Causes; significant features.
 - f) The Latin revolt, 340-338 B. C.
 - 1) Relation of Latin League to Rome.
 - 2) Stories of Titus Manlius and Decius Mus.
 - 3) Results.
 - g) Pyrrhus and the conquest of Magna Graecia, 281-272 B. C.
 - 1) Causes of the trouble with Tarentum.
 - 2) Part taken by Pyrrhus.
 - 3) Important battles and results.
2. Organization of the conquered territory.
 - a) Ager Romanus.
 - b) Municipia.
 - c) Roman and Latin Colonies.
 - d) Italian allies (socii).
 - e) Military roads.
3. Organization of the army.

REFERENCES.

Textbooks.—Botsford, Ancient, ch. 3; Botsford, Ancient World, ch. 31-32; Goodspeed, Secs. 354-356, 369-377, 380-385; Morey, Ancient, pp. 299-314; Myers, Ancient, Secs. 405, 412-413, 416-424; West, Ancient, Secs. 328-343, 352-355; Webster, Ancient, Secs. 133-138; Westermann, Secs. 340-350; Wolston, Ancient, Secs. 236-245, 260-272; Abbott, Rome, ch. 4; Botsford, Rome, ch. 3; Morey, Rome, pp. 47-50, 52, 56-58, 66-69, 73-81; Myers, Rome, Secs. 47, 51, 54-57, 66-69, 73-84; Smith, Rome, pp. 31-34, 38-42, 51-60, 64-83, 148-152; West, Ancient World, Part II, ch. 24-25, 27.

Collateral Reading.—Botsford, Story of Rome, pp. 60-83; Fowler, Rome, ch. 2; Freeman, Sicily, ch. 13; Gilman, pp. 61-68, 80-87, 94-108, 111-125; Ihne, ch. 15-17, 20-21; Mason and Woodhouse, Making of Empire, ch. 1-11; Pedham, pp. 68-107; Plutarch, Lives of Coriolanus, Camillus, Pyrrhus, Poplicola; Seignobos, pp. 233-238, 245-247; Seignobos, Roman People, ch. 6-7.

Additional Reading.—Abbott, Roman Political Institutions, Secs. 52-54, 71; Durny, Vol. I, pp. 299-317, 352-379, 412-499; Gow, pp. 214-217, 227-235; Granrud, pp. 93-101; Greenidge, pp. 295-309; Heitland, Roman Republic, Secs. 31-32, 43-49, ch. 7-8; How and Leigh, ch. 7, 10-11, 13-16, pp. 131-143; Ihne, Vol. I, Book I, ch. 9-12, Book II, ch. 3-6, 14-16, 18, Book III, ch. 1, 4-6, 8-10, 12-17; Mommsen, Vol. I, pp. 413-493, Vol. II, pp. 1-61, 72-76; Sandys, Latin Studies, pp. 366-390, 421-423, 458-462; Schuckburgh, ch. 6-7, 9-12, 14-15; Souttar, Rome, ch. 6-7.

Source Books.—Botsford, ch. 31, pp. 371-374; Davis, Rome, Nos. 11-13; Munro, Nos. 61-62; Webster, Nos. 69-77.

SUGGESTIONS.

(1) Note the crisis marked by 509 and 390 B. C., the progress made between 509 and 390 and afterwards; the gradual change in Rome's treatment of her conquests; and the gradual perfecting of her military organization.

(2) Note the different forms of government adopted; the reasons for each; and the hold secured by Rome upon her conquests through these (e. g., coloni) and the military roads.

(3) Note particularly superiority of Roman military organization over the phalanx; methods of enrollment and equipment; and camp.

SOURCE-STUDY.

THE SACK OF ROME BY THE GAULS.

The invasion of Rome by the Gauls marked a serious crisis in Roman history. The narratives of three ancient writers follow touching on the circumstances which led up to this attack, the various incidents connected with the capture of the

city, and the reasons for the final withdrawal of Brennus and his followers. It is suggested that an effort be made to reconstruct the story, and the results compared with the accounts to be found in such histories as How and Leigh and Schuckburgh.

In the early times of their settlement they did not merely subdue the territory which they occupied, but rendered also many of the neighboring peoples subject to them, whom they overawed by their audacity. Some time afterwards they conquered the Romans in battle, and pursuing the flying legions, in three days after the battle occupied Rome itself with the exception of the Capitol. But a circumstance intervened which recalled them home, an invasion, that is to say, of their territory by the Veneti. Accordingly they made terms with the Romans, handed back the city, and returned to their own land; and subsequently were occupied with domestic wars.—Polybius, trans. Schuckburgh, II., Ch. 18.

At an early period the Gauls waged war against the Romans, took Rome itself, except the Capitol, and burned it. Camillus, however, overcame and expelled them. At a later period, when they had made a second invasion, he overcame them again and enjoyed a triumph in consequence, being then in his eightieth year. . . .

In the 97th Olympiad, according to the Greek calendar, a considerable part of the Gauls who dwelt along the Rhine moved off in search of new land, that which they occupied being insufficient for their numbers. Having scaled the Alps they fell upon the territory of Clusium, a fertile part of Etruria. The Clusians had made a league with the Romans not long before, and now applied to them for aid. So the three Fabii were sent with the Clusians as ambassadors to the Gauls to order them to vacate the country that was in alliance with Rome, and to threaten them if they did not obey. The Gauls replied that they feared no mortal man in threat or war, that they were in need of land, and that they had not yet meddled with the affairs of the Romans. The Fabii urged the Clusians to make an attack upon the Gauls while they were heedlessly plundering the country. They took part in the expedition themselves and slew an immense number of the Gauls whom they caught foraging. . . .

. . . Brennus, their king, though he had refused to recognize the Roman embassy, for the purpose of intimidating the Romans selected as ambassadors to them certain Gauls who exceeded all the others in bodily size as much as the Gauls exceeded other peoples, and sent them to Rome to complain that the Fabii, while serving as ambassadors, had joined in war against him, contrary to the law of nations. He demanded that they should be given up to him for punishment unless the Romans wished to make the crime their own. The Romans acknowledged that the Fabii had done wrong, but having great respect for that distinguished family, they urged the Gauls to accept a pecuniary compensation from them. As the latter refused, they elected the Fabii military tribunes for that year, and then said to the Gallic ambassadors that they could not do anything to the Fabii now because they were now holding office, but told them to come again next year if they were still in a bad humour. Brennus and the Gauls under him considered this an insult and took it hard. Accordingly they sent around to the other Gauls asking them to make common cause of war with them. When a large number had collected in obedience to this summons they broke camp and marched against Rome.—Appian, trans. White, IV., Ch. 1-3.

(Continued on Page 4.)

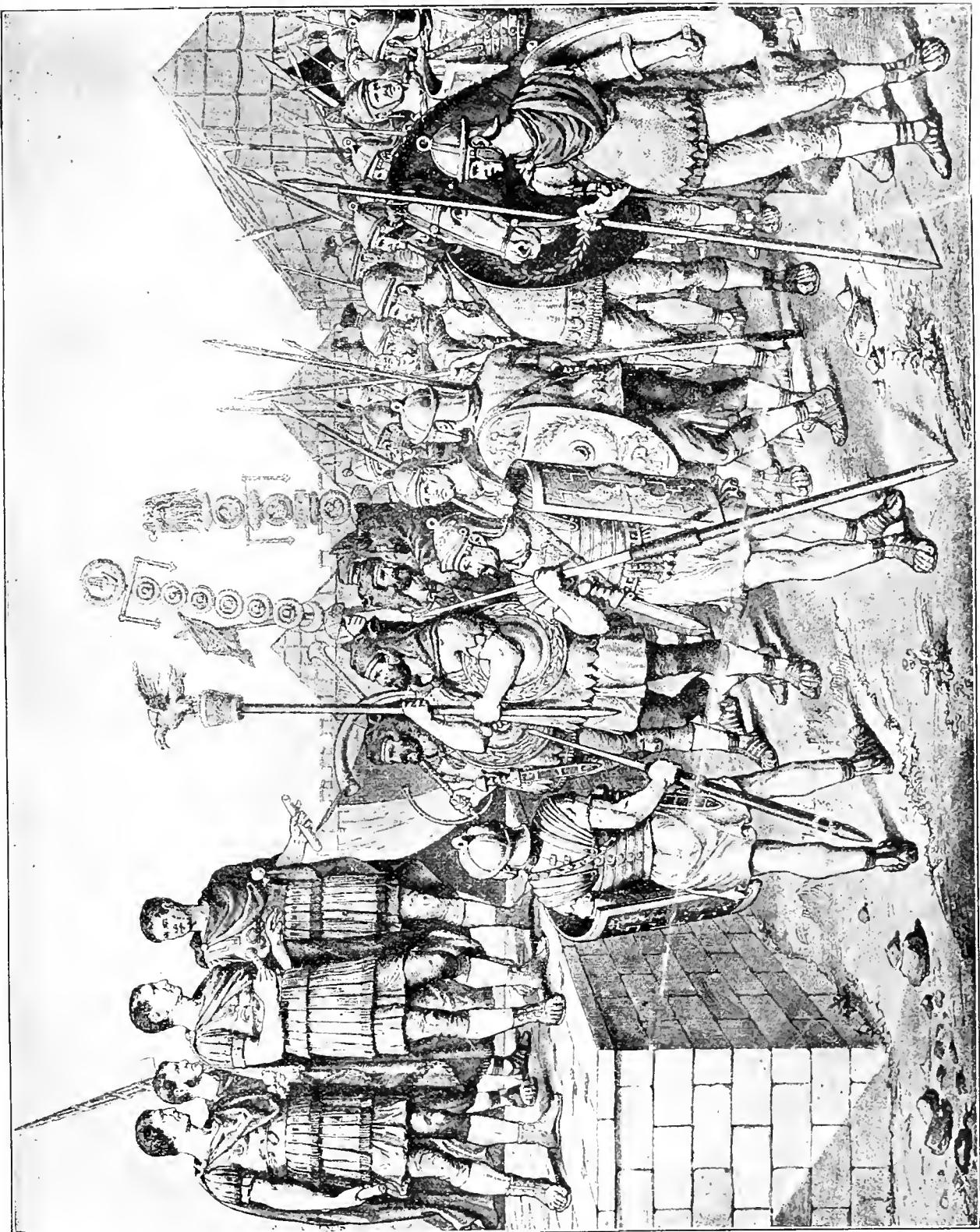


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Map Work for Topic A 18.

Show on the map the important lines of Roman roads in Italy with the names of the principal cities located along these routes.

References: Dow, Plate 3²; Labberton, Plate XIV; Murray, Plate 8; Putzger, pp. 10-11; Sanborn, pp. 15, 19; Shepherd, p. 29; Botsford, Ancient, p. 295; Botsford, Ancient World, p. 362; Webster, Ancient, p. 347; West, Ancient, p. 300; Wolfson, Ancient, pp. 264-265; Abbott, Rome, p. 95; Botsford, Rome, p. 64; Smith, Rome, p. 1; West, Ancient World, Part II, p. 308.



A Roman General addressing his soldiers. (From a German print.) SUGGESTIVE QUESTIONS.

1. Read the description of the Roman soldier's equipment by Livy and note how far the details of the picture agree with his account. How many different types of weapon were used? Of shield? What differences do you note in the armor? In the equipment of cavalry and infantry? Can you account for these differences?

SOURCE-STUDY.—Continued.

... I find that it was this nation that came to Clusium, and thence to Rome; whether alone, or aided by all the nations of the Cisalpine Gauls, is not duly ascertained. The Clusians, terrified at their strange enemy, on beholding their great numbers, the forms of the men such as they had never seen, and the kind of arms [they carried], and on hearing that the troops of the Etrurians had been frequently defeated by them on both sides of the Po, sent ambassadors to Rome to solicit aid from the senate, though they had no claim on the Roman people, in respect either of alliance or friendship, except that they had not defended their relations the Veientians against the Roman people. No aid was obtained: three ambassadors were sent, sons of Marcus Fabius Ambustus, to treat with the Gauls in the name of the senate and Roman people; that they should not attack the allies and friends of the Roman people from whom they had received no wrong. . . .

... On the Romans asking what right they had to demand land from the possessors, or to threaten war [in case of refusal], and what business the Gauls had in Etruria, and on their fiercely replying, that they carried their right in their swords, that all things were the property of the brave, with minds inflamed on both sides they severally have recourse to arms, and the battle is commenced. Here, fate now pressing hard on the Roman city, the ambassadors, contrary to the law of nations, take up arms. . . .

... In the meanwhile the Gauls, on hearing that honour was even conferred on the violators of human law, and that their embassy was slighted, inflamed with resentment, over which that nation has no control, immediately snatch up their standards, and enter on their march with the utmost expedition. . . . The rapid advance of the enemy brought the greatest consternation to Rome. . . . They meet them. . . . where the river Allia. . . . joins the river Tiber. . . .

... Great slaughter was made on the bank of the Tiber, whither the entire left wing, having thrown down their arms directed their flight. . . . Those on the right wing which had been posted at a distance from the river, . . . all made for Rome, and, without even shutting the gates, fled into the citadel. . . .

... At Rome all arrangements being now made, as far as was possible in such an emergency, for the defence of the citadel, the crowd of aged persons having returned to their houses, awaited the enemy's coming with minds firmly prepared for death. . . . The Gauls, . . . entering the city the next day, . . . through the Colline gate which lay open, advance into the forum, casting their eyes around on the temples of the gods, and on the citadel, which alone exhibited any appearance of war. From thence, after leaving a small guard, lest any attack should be made on them whilst scattered, from the citadel or Capitol, they dispersed in quest of plunder; the streets being entirely desolate, rush some of them in a body into the houses that were nearest; some repair to those which were most distant, considering those to be untouched and abounding with spoil. Afterwards being terrified by the very solitude, lest any stratagem of the enemy should surprise them whilst being dispersed, they returned in bodies into the forum and the parts adjoining to the forum, where the houses of the commons being shut, and the halls of the leading men lying open, almost greater backwardness was felt to attack the open than the shut houses; so completely did they behold with a sort of veneration

men sitting on the porches of the palaces, who besides their ornaments and apparel more august than human, bore a striking resemblance to gods, in the majesty which their looks and the gravity of their countenance displayed. Whilst they stood gazing on these as on statues, it is said that Marcus Papirius, one of them, roused the anger of a Gaul by striking him on the head with his ivory, while he was stroking his beard, which was then universally worn long; and that the commencement of the bloodshed began with him, that the rest were slain in their seats. After the slaughter of the nobles, no person whatever was spared; the houses were plundered, and when emptied were set on fire. . . .

The Gauls also, after having for several days waged an ineffectual war against the buildings of the city, when they saw that among the fires and ruins of the captured city nothing now remained except armed enemies, neither terrified by so many disasters, nor likely to turn their thoughts to a surrender, unless force were employed, determine to have recourse to extremities, and to make an attack on the citadel. . . . Laying aside all hope of succeeding by force of arms, they prepare for a blockade. . . .

... At Rome, the siege, in general, was slow, and there was quiet on both sides, the Gauls being intent only on this, that none of the enemy should escape from between their posts. . . .

But beyond all the evils of siege and war, famine distressed both armies; pestilence, moreover [oppressed] the Gauls. . . . A truce was now made with the Romans, and conferences were held with the permission of the commanders. . . . The army of the Capitol wearied out with keeping guard and with watches, having surmounted all human sufferings, whilst nature would not suffer famine alone to be overcome, looking forward from day to day, to see whether any succour would come from the dictator, at length not only food, but hope also failing, and their arms weighing down their debilitated bodies, whilst the guards were being relieved, insisted that there should be either a surrender, or that they should be bought off, on whatever terms were possible, the Gauls intimating in rather plain terms, that they could be induced for no very great compensation to relinquish the siege. Then the senate was held and instructions were given to the military tribunes to capitulate. Upon this the matter was settled between Quintus Sulpicius, a military tribune, and Brennus, the chieftain of the Gauls, and one thousand pounds' weight of gold was agreed on as the ransom of a people, who were soon after to be the rulers of the world. To a transaction very humiliating in itself, insult was added. False weights were brought by the Gauls, and on the tribune objecting, his sword was thrown in in addition to the weight by the insolent Gaul, and an expression was heard intolerable to the Romans, "Woe to the vanquished!"

But both gods and men interferred to prevent the Romans from living on the condition of being ransomed; for by some chance, . . . the dictator comes up. . . . He orders his men to throw their baggage in a heap, and to get ready their arms, and to recover their country with steel, not with gold. . . . The Gauls, thrown into confusion by the unexpected event, take up arms. . . . At the first encounter, . . . the Gauls were routed with no greater difficulty than they had found in gaining the victory at Allia. They were afterwards beaten under the conduct and auspices of the same Camillus, in a more regular engagement.—Livy, V., Ch. 35-49 (Bohn).

Topic A 19. The Acquisition by Rome of a World Empire.

OUTLINE OF TOPIC.

1. The establishment of Roman supremacy in the Western Mediterranean.
 - a) The two rivals in the West, Rome and Carthage: relative strength and weakness.
 - b) The acquisition of Sicily (The First Punic War), 264-241 B. C.
 - 1) Causes.
 - 2) Duillius at Mylæ.
 - 3) Catullus and the Battle of the Ægatian Islands.
 - 4) Terms of treaty.
 - c) The interval in Rome, 241-218 B. C.
 - 1) Organization of the first province.
 - 2) Acquisition of Sardinia and Corsica.
 - 3) Conquest of Cisalpine Gaul.
 - d) The interval in Carthage, 241-218 B. C.
 - 1) The Truceless War.
 - 2) Conquest of Spain.
 - e) Hannibal and the Second Punic War, 218-201 B. C.
 - 1) Occasion.
 - 2) Hannibal's preparation and route.
 - 3) Ticinus, Trebia, Lake Trasimene.
 - 4) Fabius, the Delayer.
 - 5) Cannæ, 216 B. C.
 - 6) Fall of Capua, Tarentum and Syracuse.
 - 7) Marcellus and the reconquest of Syracuse.
 - 8) Metaurus, 207 B. C.
 - 9) Scipio Africanus in Spain and at Zama.
 - 10) Results.
2. Establishment of Roman supremacy in the Eastern Mediterranean.
 - a) The Eastern World.
 - 1) Divisions of Alexander's Empire.
 - 2) Condition of Eastern World in 216 B. C.
 - b) Conquest of Macedonia and Asia Minor, 215-168 B. C.
 - 1) Connection of Macedonia with the Punic Wars.
 - 2) Schemes of Antiochus the Great and Philip of Macedonia.
 - 3) Scipio Asiaticus and the overthrow of Antiochus—Magnesia.
 - 4) Cynocephalæ and Pydna.
 - c) The conquest of Greece, 146 B. C.
 - 1) Rival leagues in Greece and their intrigues.
 - 2) Mummius and the destruction of Corinth.
 - d) Acquisition of Asia.
3. Cato the Censor and the fall of the Carthaginian power, 146-133 B. C.
 - a) Cato's attitude.
 - b) Scipio Æmilianus and the destruction of Carthage, 146 B. C.
 - c) Completion of conquest of Spain—Numantia.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 254-272; Botsford, Ancient World, Secs. 412-443; Goodspeed, Secs. 398-413, 426-434; Morey, Ancient, pp. 315-343; Myers, Ancient, Secs. 425-454, 457-463; Webster, Ancient, Secs. 130-149; West, Ancient, Secs. 356-391; Westermann, Ancient, ch. 26-27, 29; Wolfson, Ancient, Secs. 273-315, 328-341; Abbott, Rome, Secs. 141-208; Botsford, Rome, ch. 5; Morey, Rome, pp. 100-143; Myers, Rome, Secs. 85-135, 138-145; Smith, Rome, ch. 10-16, 19-20; West, Ancient World, Part II, ch. 29-31.

Collateral Reading.—Botsford, Story of Rome, ch. 5; Church, Carthage; Creasy, ch. 4; Fowler, Rome, ch. 4, pp. 111-118; Freeman, Sicily, ch. 14-16; Gilman, ch. 10-11; Pelham, pp. 114-157; Plutarch, Lives of Fabius, Aemilius Paulus; Seignobos, pp. 238-245; Seignobos, Roman People, pp. 86-142; Smith, Carthage and Carthaginians; Smith, Rome and Carthage.

Additional Reading.—Abbott, Roman Political Institutions, Secs. 72-84; Cunningham, Western Civilization, Vol. I, ch. 1; Dodge, Hannibal; Duruy, Vol. I, pp. 525-686, Vol. II, pp. 1-257; Ferrero, Vol. I, pp. 14-19, ch. 2; Granrud, pp. 106-111, 128-131; Heitland, Roman Republic, ch. 9-17; How and Leigh, ch. 17-27; Ihne, Vol. I, Book III, ch. 18, Vol. II, Book IV, ch. 1-9, Vol. III, Book V, ch. 1-7; Mommsen, Vol. II, ch. 1-10; Sandys, Latin Studies, pp. 489-496; Schuckburgh, ch. 17-20, 22-25, 27-28; Souttar, Carthage, ch. 1, 3-7, Rome, ch. 9-15, 17.

Source Books.—Botsford, ch. 33-34, pp. 374-375; Davis, Rome, Nos. 20-30; Laing, pp. 359-386; Munro, Nos. 25-27, 40, 63-72; Webster, Nos. 78-81.

SUGGESTIONS.

(1) Note how and why Rome was involved in war with Carthage; the essentially maritime character of the first struggle; the advances made by Rome between the first and second Punic Wars; the setbacks of Carthage; the route taken by Hannibal and the crises in the Second Punic War; and the reason for Rome's final success.

(2) Note the way the Eastern World was divided in 216 B. C.; the conditions which prompted Roman interference; the hesitation of Rome to assume responsibility for the government of the East.

(3) Note how and why Rome proceeded to destroy Carthage; and how all Spain was acquired as a result of the Punic Wars.

SOURCE-STUDY.

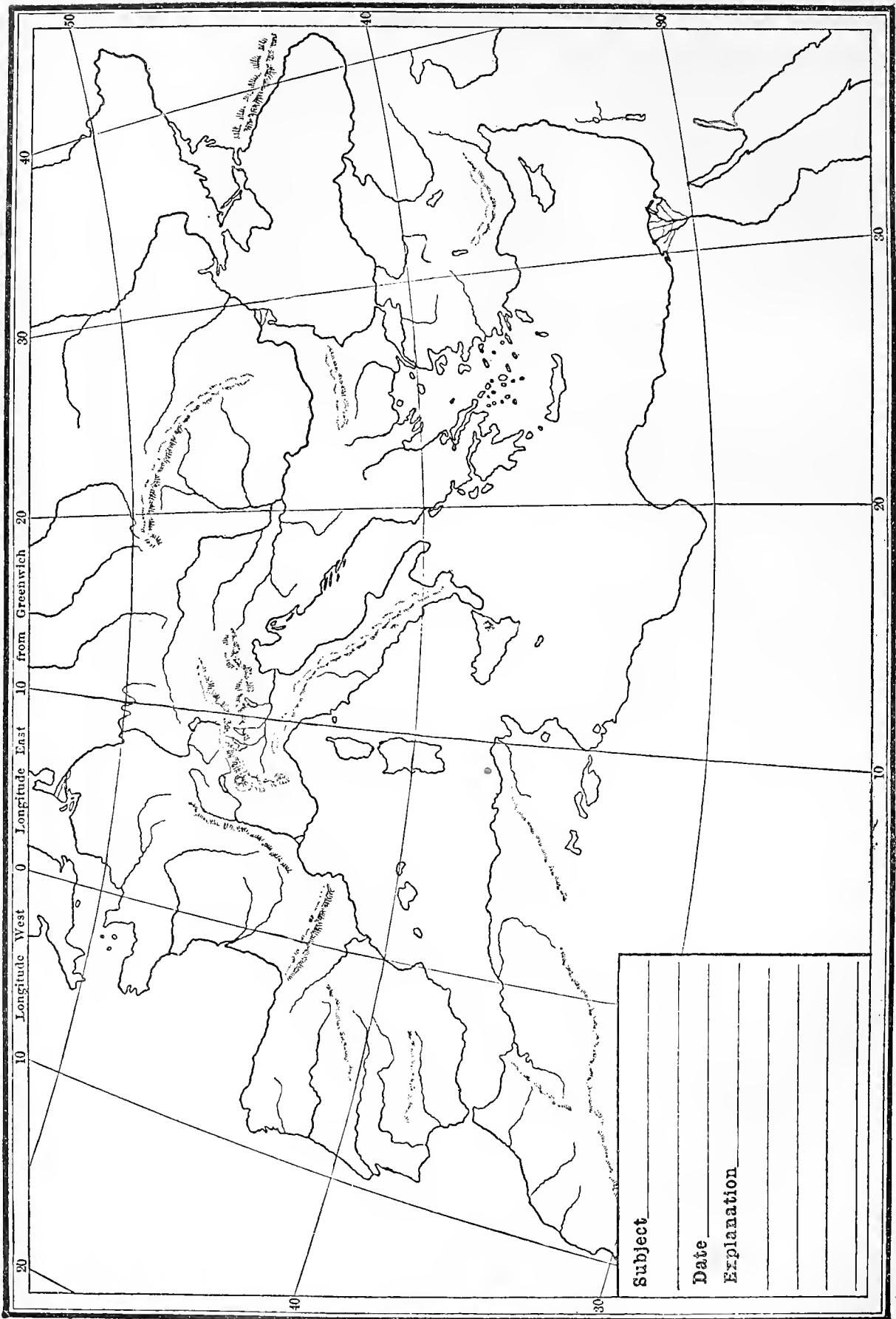
THE ROMAN ARMY.

The Romans were masters of the art of war and it was through their perfection of the older and more primitive methods of warfare that they attained success in Italy and in the Mediterranean basin. The following extracts describe in considerable detail the incentives offered for excellent service, and the arrangement and effectiveness of the legion.

MILITARY REWARDS AND PUNISHMENTS.

Then the Tribunes at once hold a court-martial, and the man who is found guilty is punished by the *fustuarium*; the nature of which is this. The Tribune takes a cudgel and merely touches the condemned man; whereupon all the soldiers fall upon him with cudgels and stones. Generally speaking men thus punished are killed on the spot; but if by any chance, after running the gauntlet, they manage to escape from the camp, they have no hope of ultimately surviving even so. They may not return to their own country, nor would any one venture to receive such an one into his house. Therefore those who have once fallen into this misfortune are utterly and finally ruined. The same fate awaits the *præfect* of the squadron, as well as his rear-rank man, if they fail to give the necessary order at the proper time, the latter to the patrols, and the former to the *præfect* of the next squadron. The result of the severity and inevitableness of this punishment is that in the Roman army the night watches are faultlessly kept. The common soldiers are amenable to the Tribunes; the Tribunes to the Consuls. The Tribune is competent to punish a soldier by inflicting a fine, distraining his goods, or ordering him to be flogged; so too the *præfects* in the case of the *cocii*. The punishment of the *fustuarium* is assigned also to any one committing theft in the camp, or bearing false witness: as also to any one who in full manhood is detected in shameful immorality: or to any one who has been thrice punished

(Continued on Page 4)



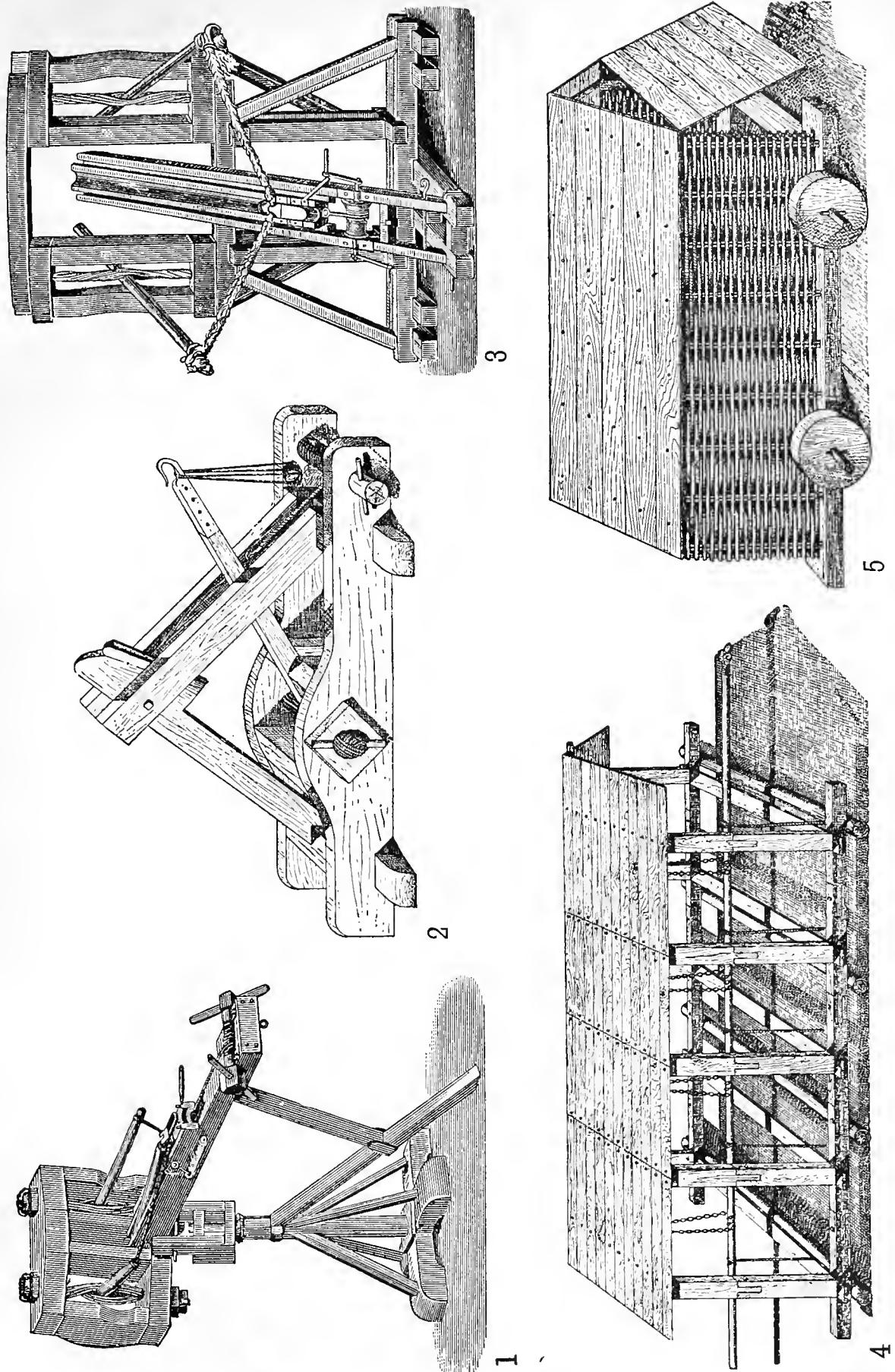
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Map Work for Topic A 19.

Show on the map the territories acquired from Carthage and the line of Hannibal's march, with battles.

References: Dow, Plate 3; Labberton, Plates XV-XVI; Murray, Plate 2; Putzger, pp. 9b, 11; Sanborn, pp. 23, 25; Shepherd, pp. 32, 34-35; Botsford, Ancient, p. 314; Botsford, Ancient World, p. 370; Goodspeed, Ancient, pp. 315, 342; Morey, Ancient, pp. 324-325, 330, 342; Myers, Ancient, pp. 420-421; Webster, Ancient, pp. 380; West, Ancient, p. 312; Westermann, Ancient, p. 296; Wolfson, Ancient, pp. 270, 294; Abbott, Rome, pp. 60, 93, 113; Botsford, Rome, p. 94; Morey, Rome, p. 100, 112; 114, 124; Myers, F. C., pp. 140, 163; Smith, Rome, p. 100; West, Ancient World, Part II, p. 328.

ROMAN WARFARE.



Roman siege implements. 1. Catapult. 2. Ballista. 3. Funda librilis. 4. Vinea. 5. Aries in testudine.

SUGGESTIVE QUESTIONS.

What purpose was served by each of these machines? How were they operated? Which were the most effective and why? How could they be rendered ineffective by the besieged?

SOURCE-STUDY.—Continued.

for the same offence. All these things are punished as crimes. But such as the following are reckoned as cowardly and dishonourable in a soldier:—for a man to make a false report to the Tribunes of his valour in order to get reward; or for men who have been told off to an ambuscade to quit the place assigned them from fear; and also for a man to throw away any of his arms from fear, on the actual field of battle. Consequently it sometimes happens that men confront certain death at their stations, because, from their fear of the punishment awaiting them at home, they refuse to quit their post: while others, who have lost shield or spear or any other arm on the field, throw themselves upon the foe, in hopes of recovering what they have lost, or of escaping by death from certain disgrace and the insults of their relations.

But if it ever happens that a number of men are involved in these same acts: if, for instance, some entire maniples have quitted their ground in the presence of the enemy, it is deemed impossible to subject all to the *fustuarium* or to military execution; but a solution of the difficulty has been found at once adequate to the maintenance of discipline and calculated to strike terror. The Tribune assembles the legion, calls the defaulters to the front, and, after administering a sharp rebuke, selects five or eight or twenty out of them by lot, so that those selected should be about a tenth of those who have been guilty of the act of cowardice. These selected are punished with the *fustuarium* without mercy; the rest are put on rations of barley instead of wheat, and are ordered to take up their quarters outside the vallum and the protection of the camp. As all are equally in danger of having the lot fall on them, and as all alike who escape that, are made a conspicuous example of by having their rations of barley, the best possible means are thus taken to inspire fear for the future, and to correct the mischief which has actually occurred.

A very excellent plan also is adopted for inducing young soldiers to brave danger. When an engagement has taken place and any of them have shown conspicuous gallantry, the Consul summons an assembly of the legion, puts forward those whom he considers to have distinguished themselves in any way, and first compliments each of them individually on his gallantry, and mentions any other distinctions he may have earned in the course of his life, and then presents them with gifts: to the man who has wounded an enemy, a spear; to the man who has killed one and stripped his armour, a cup, if he be in the infantry, horse-trappings if in the cavalry; though originally the only present made was a spear. This does not take place in the event of their having wounded or stripped any of the enemy in a set engagement or the storming of a town; but in skirmishes or other occasions of that sort, in which, without there being any positive necessity for them to expose themselves singly to danger, they have done so voluntarily and deliberately. In the capture of a town those who are first to mount the walls are presented with a gold crown. So too those who have covered and saved any citizens or allies are distinguished by the Consul with certain presents; and those whom they have preserved present them voluntarily with a crown, or if not, they are compelled to do so by the Tribunes. . . . The recipients of such rewards not only enjoy great glory among their comrades in the army, and an immediate reputation at home, but after their return they are marked men in all solemn festivals; for they

alone, who have been thus distinguished by the Consuls for bravery, are allowed to wear robes of honour on those occasions: and moreover they place the spoils they have taken in the most conspicuous places in their houses, as visible tokens and proofs of their valour. No wonder that a people, whose rewards and punishments are allotted with such care and received with such feelings, should be brilliantly successful in war.

The pay of the foot soldier is 5 1-3 asses* a day; of the centurion, 10 2-3;** of the cavalry 16. The infantry receive a ration of wheat equal to about 2-3 of an Attic medimnus a month, and the cavalry 7 medimni of barley, and 2 of wheat; of the allies the infantry receive the same, the cavalry 1 1-3 medimnus of wheat, and 5 of barley. This is a free gift to the allies; but in the cases of the Romans, the Quæstor stops out of their pay the price of their corn and clothes, or any additional arms they may require at a fixed rate.—Polybius, trans. Schuckburgh, VI., Ch. 37-39.

THE ORDER OF BATTLE.

The spearmen (*hastati*) formed the first line in fifteen companies, with small intervals between them: a company had twenty light-armed soldiers, the rest wearing shields; those were called light who carried only a spear and short iron javelins. This, which constituted the van in the field of battle, contained the youth in early bloom advancing towards the age of service. Next followed men of more robust age, in the same number of companies, who were called *principes*, all wearing shields, and distinguished by the completest armour. This band of thirty companies they called *antepilani*, because there were fifteen others placed behind them with the standards; of which each company consisted of three divisions, and the first division of each they called a *pilus*. Each company consisted of three ensigns, and contained one hundred and eighty-six men. The first ensign was at the head of the *Triarii*, veteran soldiers of tried bravery; the second, at the head of the *Rorarii*, men whose ability was less by reason of their age and course of service; the third, at the head of the *Accensi*, a body in whom very little confidence was reposed. For this reason also they were thrown back to the rear. When the army was marshalled according to this arrangement, the spearmen first commenced the fight. If the spearmen were unable to repulse the enemy, they retreated leisurely, and were received by the *principes* into the intervals of the ranks. The fight then devolved on the *principes*; the spearmen followed. The *Triarii* continued kneeling behind the ensigns, their left leg extended forward, holding their shields resting on their shoulders, and their spears fixed in the ground, with the points erect, so that their line bristled as if enclosed by a rampart. If the *principes* also did not make sufficient impression in the fight, they retreated slowly from the front to the *Triarii*. Hence, when a difficulty is felt, "Matters have come to the *Triarii*," became a usual proverb. The *Triarii* rising up, after receiving the *principes* and spearmen into the intervals between their ranks, immediately closing their files, shut up as it were the openings; and in one compact body fell upon the enemy, no other hope now being left: that was the most formidable circumstance to the enemy, when having pursued them as vanquished, they beheld a new line suddenly starting up, increased also in strength.—Livy, VIII., Ch. 8. (Bohn).

*About 8 cents.

**About 16 cents.

Topic A 20. The Revolution: The Gracchi, Marius and Sulla.

OUTLINE OF TOPIC.

1. The Gracchi and the beginning of the Revolution.
 - a) Conditions favorable to revolution.
 - 1) Eastern conquests.
 - 2) Imperial responsibilities.
 - 3) Form of government.
 - 4) Class divisions.
 - b) Tiberins and the land problem.
 - c) Political and economic reforms of Gaius Gracchus.
 - d) Changes effected by the careers of the Gracchi.
 - e) Reaction against the Gracchi—Lex Thoria.
2. Marius and Sulla and the interference of the army, 119-79 B. C.
 - a) Rise of Marius.
 - 1) War with Jugurtha, 112-106 B. C.
 - 2) Invasion of Cimbri and Tentons and the results.
 - 3) Marius as a politician.
 - b) Drusus and the Social War, 91-88 B. C.
 - c) Rise of Sulla.
 - 1) First Mithradatic War, 88-84 B. C.
 - 2) Struggle in Rome.
 - 3) Sulla's campaign in the East.
 - d) Dictatorship of Sulla, 82-79 B. C.
 - 1) Proscriptions.
 - 2) Constitutional changes.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 273-291; Botsford, Ancient World, Secs. 444-471; Goodspeed, Secs. 414-425, 435-466; Morey, Ancient, ch. 23-25; Myers, Ancient, Secs. 455-456, 464-478; Webster, Ancient, Secs. 149-157; West, Ancient, Secs. 392-430; Westermann, Ancient, ch. 28, 30-32; Wolfson, Ancient, Secs. 342-384; Abbott, Rome, Secs. 209-244, 257-288; Botsford, Rome, ch. 6-7; Morey, Rome, pp. 143-179; Myers, Rome, Secs. 136-137, 146-179; Smith, Rome, ch. 18, 21-28; West, Ancient World, Part II, ch. 28, 32-34.

Collateral Reading.—Abbott, Society, "Women under the Roman Republic"; Beesley, The Gracchi; Botsford, Story of Rome, pp. 136-140, 150-188; Fowler, ch. 5-6; Gilman, pp. 149-159, ch. 12-13, 18; Mason, Decline of the Oligarchy, ch. 1-8; Oman, Seven Roman Statesmen, ch. 1-5; Pelham, pp. 188-239, 259-271, 292-305; Plutarch, Lives of Cato the Censor, the Gracchi, Marius and Sulla; Seignobos, pp. 248-284; Seignobos, Roman People, ch. 11-14.

Additional Reading.—Abbott, Roman Political Institutions, Secs. 85-97; Cunningham, Western Civilization, Vol. I, Book III, ch. 2; Duruy, Vol. II, pp. 258-692, Vol. III, pp. 1-54; Ferrero, Vol. I, ch. 3-5; Granrud, pp. 128-131, 134-210; Heitland, Roman Republic, ch. 18-31; How and Leigh, ch. 28-44; Ihne, Vol. IV, Books VI-VII, Vol. V, Book VII, ch. 7-23; Merivale, Vol. I, ch. 1; Mommsen, Vol. II, ch. 11-14, Vol. III, ch. 1-13; Schuckburgh, ch. 21, 26, 32, 34-40; Souttar, Rome, ch. 16, 18-25.

Source Books.—Botsford, ch. 35-36; Davis, Rome, Nos. 16, 18-19, 31-42; Munro, Nos. 28-31, 73-81, 83-88, 179-183; Webster, Nos. 82-85.

SUGGESTIONS.

(1) Note how each of these conditions had brought about great changes in Rome, Italy and throughout the Mediterranean World, creating unrest and discontent and a demand for important changes and readjustments in consequence. Note the nature of the land problem, and the unconstitutional means used by Tiberius Gracchus to remedy the economic and political conditions resulting therefrom; the more elaborate reform program of Gaius Gracchus; his use of parties; and the reaction in favor of the senate following his death.

(2) Note the widespread corruption prevalent in Rome in connection with the advent of Marius; the grave danger threatened by the Gallic invasion; the popularity attained by Marius through his military exploits and his entrance into politics in consequence; and his failure as a political leader.

Note the similarity of conditions prevailing in Italy with those in Rome itself, in the oppression of the allies; the appearance of Drusus as their champion; his failure and the effects of the war upon Italy; and the appearance of a rival military hero in Sulla. Note the danger threatening in the

East; the struggle in Rome for the command; the use of the army to settle the question; the exile of Marius and his return; the return of Sulla and his effort to put an end to further political strife by his reforms.

SOURCE-STUDY.

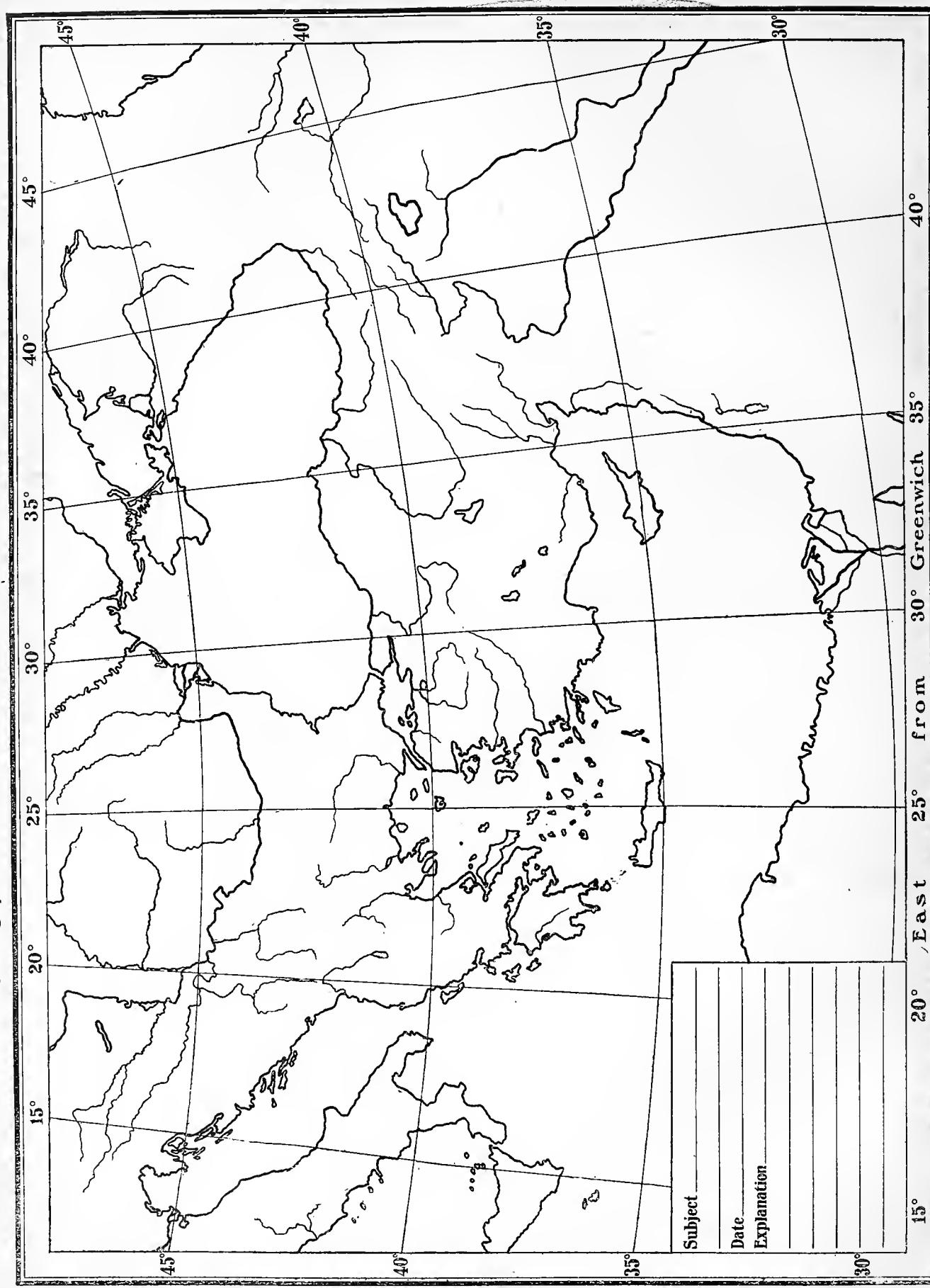
THE CHANGES IN THE LIFE OF THE ROMANS WHICH FOLLOWED THEIR CONQUEST OF THE EAST.

Many and radical were the changes which resulted from the contact of the Romans with the East. Their entire mode of life changed; simplicity gave way to luxury. These changes, however, did not come about without a struggle. Cato the Elder and Scipio Africanus represent the conservative element who were constantly striving to hark back to the old Roman simplicity of life. The extract from Polybius describing his friendship with Scipio throws considerable light upon the luxury of the time. Polybius was one of the thousand hostages sent to Rome after the battle of Pydna. He came to be a great admirer of Roman institutions.

. . . By this army returning from Asia was the origin of foreign luxury imported into the city. These men first brought to Rome gilded couches, rich tapestry, with hangings and other works of the loom; and, what were then deemed magnificent furniture, single-footed tables and buffets. At entertainments, likewise, were introduced female players on the harp and timbrel, with buffoons for the diversion of the guests. Their meats also began to be prepared with greater care and cost; while the cook, whom the ancients considered as the meanest of their slaves both in estimation and use, became highly valuable, and what was considered as a servile office began to be considered an art. Nevertheless, those introductions which were then looked on as remarkable were scarcely even the seeds of the future luxury.—Livy, XXXIX, Ch. 6 (Bohn).

From that time forward they continually gave each other practical proof of an affection which recalled the relationship of father and son, or of kinsmen of the same blood. The first impulse and ambition of a noble kind with which he [Scipio] was inspired was the desire to maintain a character for chastity, and to be superior to the standard observed in that respect among his contemporaries. This was a glory which, great and difficult as it generally is, was not hard to gain at that period in Rome, owing to the general deterioration of morals. Some had wasted their energies on favorite youths; others on mistresses; and a great many on banquets enlivened with poetry and wine, and all the extravagant expenditure which they entailed, having quickly caught during the war with Perseus the dissoluteness of Greek manners in this respect. And to such monstrous lengths had this debauchery gone among the young men, that many of them had given a talent for a young favorite. This dissoluteness had as it were burst into flame at this period; in the first place, from the prevalent idea that, owing to the destruction of the Macedonian monarchy, universal dominion was now secured to them beyond dispute; and in the second place, from the immense difference made, both in public and private wealth and splendor, by the importation of the riches of Macedonia into Rome. Scipio, however, set his heart on a different path in life; and by a steady resistance to his appetite, and by conforming his whole conduct to a consistent and undeviating standard, in about the first five years after this secured a general recognition of his character for goodness and purity.—Polybius, trans. Schnckburgh, XXXII, Ch. 11.

(Continued on Page 4.)



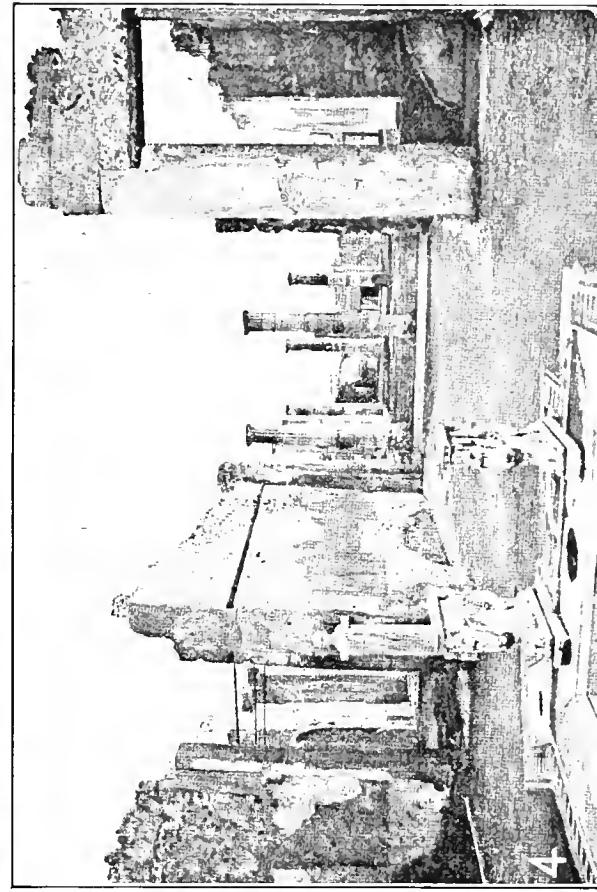
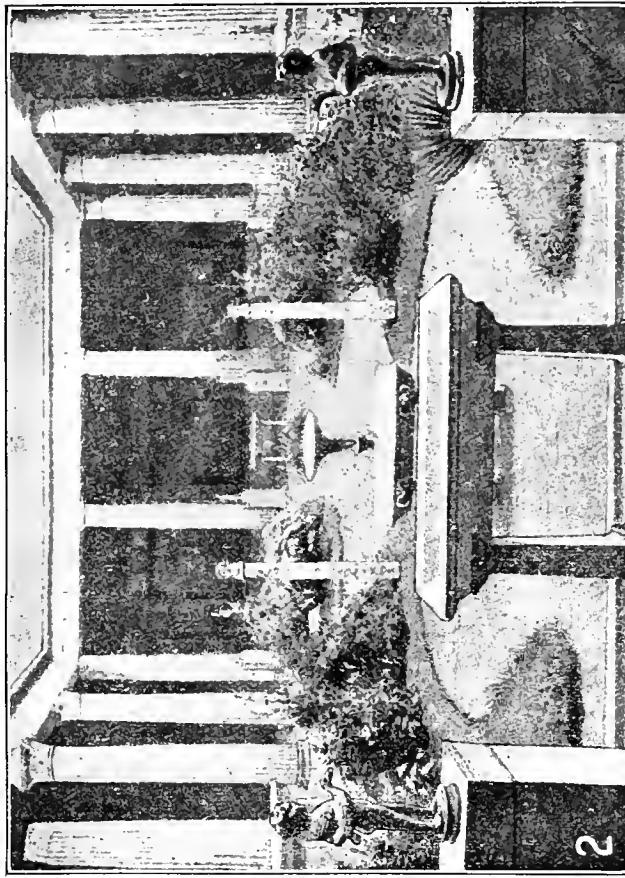
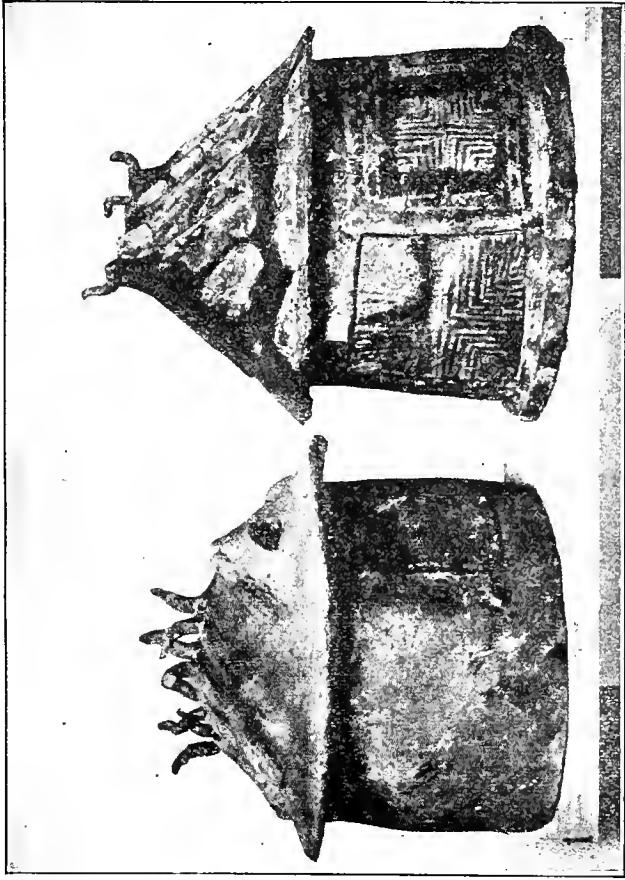
Main Work for Topic A 20.

Show on the map the extent of the kingdom of Mithridates in 90 B. C. and the extent of the Roman possessions.

on the extent of the kingdom of Mithridates in 90 B. C. and the extent of the Roman possessions.

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THE CHANGES WROUGHT BY THE CONQUEST OF THE EAST.



1. A cinerary urn representing a primitive Roman house. 2, 3. An Italian house with peristyle (restored). 4. Ruins of a Punician house.

SUGGESTIVE QUESTIONS.
What sort of a life must have been led by the people who occupied houses of the character shown in Figure 1? What do they indicate with reference to their life and habits? How do the later houses differ (Figure 2)? How does a Roman house of later construction compare with a Greek house? With a modern dwelling? How do you account for the differences?

SOURCE-STUDY.—Continued.

CATO, A ROMAN OF THE OLD SCHOOL, AND
HIS CENSORSHIP.

. . . So great powers of mind and energy of intellect were in this man, that, no matter how lowly the position in which he was born, he appeared capable of attaining to the highest rank. No one qualification for the management of business, either public or private, was wanting to him. He was equally skilled in affairs relating to town and country. Some have been advanced to the highest honors by their knowledge of the law, others by their eloquence, some by military renown; but this man's genius was so versatile, and so well adapted to all things, that in whatever way engaged, it might be said, that nature formed him for that alone. In war, he was most courageous, distinguishing himself highly in many remarkable battles; and, when he arrived at the highest posts, was likewise a most consummate commander. Then, in peace, if consulted on a point of law, he was the wisest counsellor; if a cause was to be pleaded, the most eloquent advocate. Nor was he one of those whose oratory was striking only during their own lives, without leaving after them any monument of it. On the contrary, his eloquence still lives, and will long live, consecrated to memory by writings of every kind. His orations are many, spoken for himself, for others, and against others; for he harassed his enemies, not only by supporting prosecutions against them, but by maintaining causes in opposition to them. Enmities in abundance gave him plenty of employment, and he never permitted them to lie dormant; nor was it easy to tell whether the nobility labored harder to keep him down, or he to oppress the nobility. His temper, no doubt, was austere, his language bitter and unboundedly free, but his mind was never conquered by his passions, his integrity was inflexible, and he looked with contempt on popularity and riches. In spare diet, in enduring toil and danger, his body and mind were like iron; so that even old age, which brings all things to dissolution, did not break his vigour. In his eighty-sixth year he stood a trial, pleaded his own cause, and published his speech; and in his ninetieth year, he brought Servius Galba to trial, before the people.

On this occasion, when he was a candidate for the censorship, as in all his previous career, the nobility endeavoured to crush him. All the candidates, likewise, except Lucius Flaccus, who had been his colleague in the consulship, combined to disappoint him of the office, not merely with a view to their own success, in preference to him, or because they felt indignant at the idea of seeing a man of no family censor, but because from one who had received offence from most of them, and who wished to retaliate, they anticipated a severe censorship, that would endanger the reputations of many. For, even while soliciting, he uttered frequent menaces, and upbraided them with using their interest against him, because they dreaded an impartial and courageous execution of the duty of censor; at the same time, giving his interest to Lucius Valerius. He said, that "he was the only colleague, in conjunction with whom he could correct modern profligacy, and re-establish the ancient morals." People were so inflamed by such discourses, that, in spite of the opposition made by the

nobility, they not only made Marcus Porcius censor, but gave him for his colleague Lucius Valerius Flaccus.

. . . The censors, Marcus Porcius and Lucius Valerius, while anxious curiosity was blended with fear, made their survey of the senate; they expelled seven from the senate, one of them a man of consular rank, highly distinguished by nobility of birth and honourable employments,—Lucius Quintus Flaminius. . . .

In the review of the knights, Lucius Scipio Asiaticus was degraded. In fixing the rates of taxation, also, the censor's conduct was harsh and severe to all ranks of men. People were ordered to give account upon oath, of women's dress, and ornaments, and carriages exceeding in value fifteen thousand asses,* and it was further ordered, that slaves, younger than twenty years, which, since the last survey, had been sold for ten thousand asscs** or more, should be estimated at ten times their value; and that, on all these articles, a tax should be laid of three denariuses for each thousand asses.*** The censors took away water which belonged to the public running or carried into any private building or field; and they demolished within thirty days all buildings or sheds, in possession of private persons, that projected into public ground. . . . They farmed out the several branches of the revenue at the highest price and bargained with the contractors for the performance of the public services on the lowest terms. When the senate, overcome by the prayers and lamentations of the publicans, ordered those bargains to be revoked, and new agreements to be made; the censors, by an edict, excluded from competition the persons who had eluded the former contracts, and farmed out all the same branches at prices very little reduced. This was a remarkable censorship, and the origin of many deadly feuds: it rendered Marcus Porcius, to whom all the harshness was attributed, uneasy during the remainder of his life.—Livy, XXXIX, Ch. 40-42, 44 (Bohn).

But what caused the greatest dissatisfaction were the restrictions which he as censor imposed on luxury. This vice he could not attack openly, because it had taken such deep root among the people; but he caused all clothes, carriages, women's ornaments, and furniture which exceeded fifteen hundred drachmas in value to be rated at ten times their value and taxed accordingly; for he thought that those who possessed the most valuable property ought to contribute most largely to the revenues of the state. A tax of but three copper asses for every thousand, on the other hand, he imposed upon all the citizens, that those who were burdened with an excessive taxation on luxuries, when they saw persons of frugal and simple habits paying so small a tax on the same income, might cease from their extravagance. This measure gained him the hatred of those who were taxed so heavily for their luxuries.

Far from paying attention to those who blamed his policy, he proceeded to still severer measures. He cut off the water pipes, by which water was conveyed from the public fountains into private houses and gardens, and destroyed all houses which encroached upon public streets, lowered the price of contracts for public works, and farmed out the public revenues for the highest possible sums.—Plutarch, trans. Clough, *Cato*.

*About \$150.

**About \$166.

***A tax of three per cent.

Topic A 21. The Revolution: The Triumvirates.

OUTLINE OF TOPIC.

1. Pompey and Cæsar and the passing of the republic, 79-50 B. C.
 - a) Rise of Pompey.
 - 1) Wars with Sertorius and with the gladiators.
 - 2) Overthrow of the Sullan constitution.
 - 3) Dictatorship against the pirates and Mithridates—The Gabinian and Manilian Laws.
 - b) Rise of Cicero and Cæsar.
 - 1) Prosecution of Verres.
 - 2) Cicero's consulship and conspiracy of Catiline, 63 B. C.
 - 3) Activities of Cæsar.
 - c) The First Triumvirate, 60-53 B. C.
 - 1) Organization and membership.
 - 2) Cæsar in Gaul, 58-50 B. C.
 - 3) Crassus in the East.
2. The end of the republic, 50-31 B. C.
 - a) Overthrow of Pompey and dictatorship of Cæsar.
 - 1) Struggle with Pompey—Pharsalus.
 - 2) Rule of Cæsar.
 - b) Death of Cæsar and struggle for the succession.
 - 1) Assassination of Cæsar and party divisions.
 - 2) The Second Triumvirate, 43-27 B. C.
 - c) Overthrow of the Triumvirate and establishment of the empire.
 - 1) Lepidus and his expulsion.
 - 2) Antony in Greece (Philippi) and in Egypt.
 - 3) Octavius, sole master of the Roman world.

REFERENCES.

Textbooks.—Botsford, Ancient, ch. 8; Botsford, Ancient World, ch. 37; Goodspeed, Secs. 467-482; Morey, Ancient, ch. 26-27; Myers, Ancient, ch. 44; West, Ancient, ch. 35, Secs. 550-567; Webster, Ancient, Secs. 158-166; Westermann, Ancient, ch. 33, Secs. 458-479; Wolfson, Ancient, Secs. 385-413; Abbott, Rome, Secs. 289-331; Botsford, Rome, ch. 8; Morey, Rome, ch. 21-22; Myers, Rome, ch. 14; Smith, Rome, ch. 29-37; West, Ancient World, Part II, Secs. 446-472.

Collateral Reading.—Abbott, Society, "Petrarch's Letters to Cicero" and "Career of Roman Student"; Abbott, Common People, "Roman Politicians" and "Gaius Matius, a Friend of Cæsar"; Botsford, Story of Rome, ch. 8; Davis, pp. 1-24; Fowler, Rome, ch. 7; Gilman, ch. 14-17; Merivale, Roman Triumvirates; Oman, Seven Roman Statesmen; Pelham, pp. 240-258, 271-291, 305-397; Plutarch, Lives of Lucullus, Pompey, Cæsar, Cicero, Antony, Brutus, Sertorius, Cato the Younger; Seignobos, pp. 284-288; Seignobos, Roman People, ch. 15-17.

Additional Reading.—Abbott, Roman Political Institutions, Secs. 98-142; Duruy, Vol. II, pp. 55-734, Vol. IV, pp. 1-40; Ferrero, Vol. I, ch. 6-18, Vol. II, Vol. III, Vol. IV, ch. 1-7; Ferrero, Characters and Events, "Development of Gaul," "History and Legend of Antony," etc.; Granrud, ch. 4-7; Greenidge, ch. 9; Heitland, Roman Republic, ch. 32-46; How and Leigh, ch. 45-52; Merivale, Vol. I, ch. 2-11, Vol. II, ch. 12-22, Vol. III, ch. 23-29; Mommsen, Vol. IV, ch. 1-12; Schneckburgh, ch. 41-46; Souttar, Rome, ch. 26-41; Strachan-Davidson, Cicero.

Source Books.—Botsford, ch. 37; Davis, Rome, Nos. 43-55; Munro, Nos. 89-97; Webster, Nos. 86-96.

SUGGESTIONS.

(1) Note the rapid progress toward one-man rule; the immediate overturning of the Sullan constitution which was designed to prevent this; the appearance of new leaders and the circumstances which gave them prominence; the tremendous power conferred upon Pompey and his use of his position; the appearance of Cæsar and Cicero as political leaders during Pompey's absence in the East; the division of the Roman World between the three members of the First Triumvirate; and the elimination of Crassus, leaving Cæsar and Pompey as rivals.

(2) Note the circumstances which gave rise to the struggle between Pompey and Cæsar; the parties and principles represented by each; Cæsar's sole rule and his program of changes; his death and the appearance of new aspirants for the supreme control; the formation of the second Triumvirate; its dissolution, with the reasons, and the final establishment of "one-man" rule.

SOURCE-STUDY.

THE POWERS CONFERRED BY THE GABINIAN AND MANILIAN LAWS.

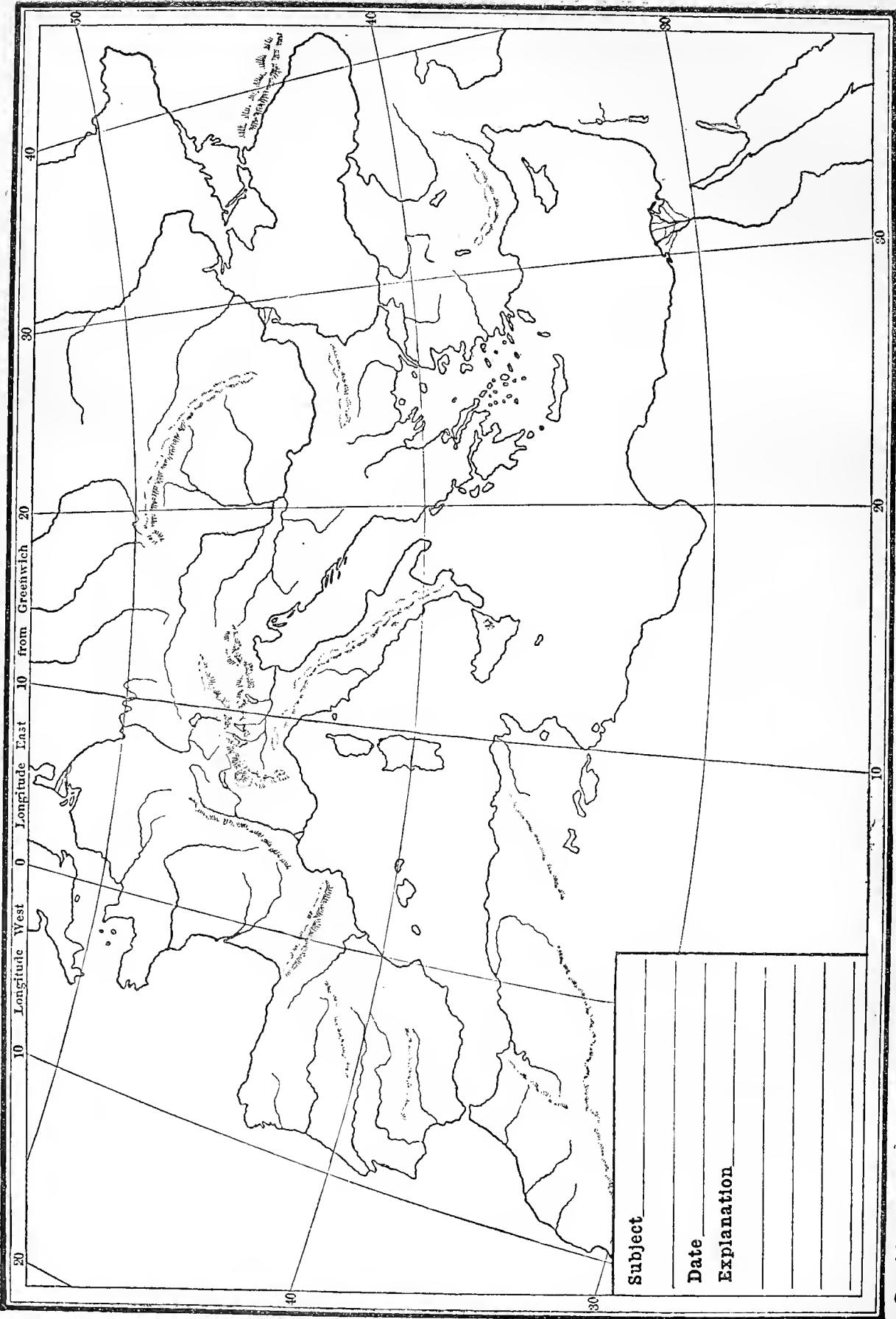
The powers conferred upon Pompey by the Gabinian and Manilian Laws were revolutionary in character and materially hastened the approach of the empire. The whole Roman world lay at the mercy of Pompey as a careful reading of the powers conferred will show. Cicero came forward as an advocate of the extension of his power in the East and the extract from his speech in favor of the Manilian Law is therefore of special interest.

When the Romans could no longer endure the damage and disgrace they made Gnaeus Pompey, who was then their man of greatest reputation, commander by law for three years, with absolute power over the whole sea within the Pillars of Hercules, and of the land for a distance of 400 stades from the coast. They sent letters to all kings, rulers, peoples, and cities, that they should aid Pompey in all ways. They gave him power to raise troops and to collect money from the provinces, and they furnished a large army from their own enrollment, and all the ships they had, and money to the amount of 6000 Attic talents,—so great and difficult did they consider the task of overcoming such great forces, dispersed over so wide a sea, hiding easily in so many nooks, retreating quickly and darting out again unexpectedly. Never did any man before Pompey set forth with so great authority conferred upon him by the Romans. Presently he had an army of 120,000 foot and 4000 horse, and 270 ships, including hemiolii. He had twenty-five assistants of senatorial rank, whom they call lieutenant-generals, among whom he divided the sea, giving ships, cavalry, and infantry to each, and investing them with the insignia of *prætors*, in order that each one might have absolute authority over the part intrusted to him, while he, Pompey, like a king of kings, should course among them to see that they remained where they were stationed, lest, while he was pursuing the pirates in one place, he should be drawn to something else before his work was finished, and so that there might be forces to encounter them everywhere and to prevent them from forming junctures with each other. . . .

For this victory, so swiftly and unexpectedly gained, the Romans extolled Pompey beyond measure; and while he was still in Cilicia they chose him commander of the war against Mithridates, giving him the same unlimited powers as before, to make war and peace as he liked, and to proclaim nations friends or enemies according to his own judgment. They gave him command of all the forces beyond the borders of Italy. All these powers had never been given to any one general before. This was perhaps the reason why they gave him the title of Pompey the Great, for the Mithridatic war had been successfully prosecuted by other generals before him.—Appian, trans. White, XII, Ch. 14, 15.

This piratic power having got the dominion and control of all the Mediterranean, there was left no place

(Continued on Page 4.)



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Map Work for Topic A 21.

Show on the map the principal battles which settled the fate of the Roman world and resulted in the establishment of the Empire.

References: Dow, Plate 3; Murray, Plate 2; Putzger, p. 9; Shepherd, p. 35; Botsford, Ancient, p. 348; Botsford, Ancient World, p. 410; West, Ancient, p. 398; Webster, p. 414; Wolfson, Ancient, pp. 396-397; Abbott, Rome, p. 208; Botsford, Rome, p. 128; Myers, Rome, p. 280.

THE ROMAN CITY.



View of the model of Pompeii, in the National Museum at Naples. Photograph copyrighted by Underwood & Underwood.

SUGGESTIVE QUESTIONS

How does Pompeii differ as to general plan, streets, and buildings from a modern city? What buildings are most conspicuous? Has the city a distinct business center? A civic center? A residential district?

SOURCE-STUDY.—Continued.

for navigation or commerce. And this it was which most of all made the Romans, finding themselves to be extremely straitened in their markets, and considering that if it should continue, there would be a dearth and famine in the land, determine at last to send out Pompey to recover the seas from the pirates. Gabinius, one of Pompey's friends, preferred a law, whereby there was granted to him, not only the government of the seas as admiral, but in direct words, sole and irresponsible sovereignty over all men. For the decree gave him absolute power and authority in all the seas within the pillars of Hercules, and in the adjacent mainland for the space of four hundred furlongs from the sea. Now there were but few regions in the Roman empire out of that compass; and the greatest of the nations and most powerful of the kings were included in the limit. Moreover by this decree he had a power of selecting fifteen lieutenants out of the senate, and of assigning to each his province in charge; then he might take likewise out of the treasury and out of the hands of the revenue-farmers what moneys he pleased; as also two hundred sail of ships, with a power to press and levy what soldiers and seamen he thought fit. When this law was read, the common people approved of it exceedingly, but the chief men and most important among the senators looked upon it as an exorbitant power, even beyond the reach of envy, but well deserving their fears. Therefore concluding with themselves that such unlimited authority was dangerous, they agreed unanimously to oppose the bill, and all went against it, except Cæsar, who gave his vote for the law, not to gratify Pompey, but the people, whose favor he had courted underhand from the beginning, and hoped to compass for himself. . . .

. . . And when the day was come, on which the bill was to pass by suffrage into a decree, Pompey went privately into the country; but hearing that it was passed and confirmed, he returned again into the city by night, to avoid the envy that might be occasioned by the concourse of people that would meet and congratulate him. The next morning he came abroad and sacrificed to the gods, and having audience at an open assembly, so handled the matter that they enlarged his power, giving him many things besides what was already granted, and almost doubling the preparation appointed in the former decree. Five hundred ships were manned for him, and an army raised of one hundred and twenty thousand foot, and five thousand horse. Twenty-four senators that had been generals of armies were appointed to serve as lieutenants under him, and to these were added two quæstors. . . .

When the news came to Rome that the war with the pirates was at an end, and that Pompey was unoccupied, diverting himself in visits to the cities for want of employment, one Manlius, a tribune of the people, preferred a law that Pompey should have all the forces of Lucullus, and the provinces under his government, together with Bithynia, which was under the command of Glabrio; and that he should forthwith conduct the war against the two kings, Mithridates and Tigranes, retaining still the same naval forces and the sovereignty of the seas as before. But this was nothing less than to constitute one absolute monarch of all the Roman empire. For the provinces which seemed to be exempt from his commission by the former decree, such as were Phrygia, Lycaonia, Galatia, Cappadocia, Cilicia, the upper Colchis and Armenia, were all added in by this lat-

ter law, together with all the troops and forces with which Lucullus had defeated Mithridates and Tigranes.—Plutarch, trans. Clough, *Pompey*.

. . . O ye immortal gods! could the incredible and godlike virtue of one man in so short a time bring so much light to the republic, that you who had lately been used to see a fleet of the enemy before the mouth of the Tiber, should now hear that there is not one ship belonging to the pirates on this side of the Atlantic? . . .

But, to be sure, . . . Quintus Catulus, . . . and also Quintus Hortensius . . . disagree to this proposal. And I admit that their authority has in many instances had the greatest weight with you, and that it ought to have the greatest weight; but in this cause, although you are aware that the opinions of many very brave and illustrious men are unfavourable to us, still it is possible for us, disregarding those authorities, to arrive at the truth by the circumstances of the case and by reason. And so much the more easily because those very men admit that everything which has been said by me up to this time is true,—that the war is necessary, that it is an important war, and that all the requisite qualifications are in the highest perfection in Cnæus Pompeius. What, then, does Hortensius say? “That if the whole power must be given to one man, Pompeius alone is most worthy to have it; but that, nevertheless, the power ought not to be entrusted to one individual.” That argument, however, has now become obsolete, having been refuted much more by facts than by words. For you also, Quintus Hortensius, said many things with great force and fluency (as might be expected from your exceeding ability, and eminent facility as an orator) in the Senate against that brave man, Aulus Gabinius, when he had brought forward the law about appointing one commander-in-chief against the pirates; and also from this place where I now stand, you made a long speech against that law. What then? By the immortal gods, if your authority had had greater weight with the Roman people than the safety and real interests of the Roman people itself, should we have been this day in possession of our present glory, and of the empire of the whole earth? Did this, then, appear to you to be dominion, when it was a common thing for the ambassadors, and prætors, and quæstors of the Roman people to be taken prisoners? When we were cut off from all supplies, both public and private, from all our provinces? when all the seas were so closed against us, that we could neither visit any private estate of our own, nor any public domain beyond the sea? . . .

When you opposed that law, the Roman people, O Quintus Hortensius, thought that you, and the others who held the same opinion with you, delivered your sentiments in a bold and gallant spirit. But still, in a matter affecting the safety of the commonwealth, the Roman people preferred consulting its own feelings of indignation to your authority. Accordingly, one law, one man, and one year, delivered us not only from that misery and disgrace, but also caused us again at length to appear really to be masters of all nations and countries by land and sea. And on this account the endeavour to detract, shall I say from Gabinius, or from Pompeius, or (what would be truer still) from both? appears to me particularly unworthy; being done in order that Aulus Gabinius might not be appointed lieutenant to Cnæus Pompeius, though he requested and begged it.—Cicero, Extracts, *Speech in Defence of the Manilian Law* (Bohn).

Topic A 22. Augustus and His Age.

OUTLINE OF TOPIC.

1. Personality of Augustus (The Man).
2. His plans and achievements (His Work).
 - a) The Empire and its organization (The Dyarchy).
 - b) The Empire and its boundaries.
 - c) Social and religious reforms.
 - d) Mæcenas and the growth of literature.
 - 1) Circumstances favorable to growth of Latin literature.
 - 2) The writers of the early republic and their works.
 - 3) The writers of the revolutionary epoch.
 - 4) The Golden Age.
 - e) Question of the succession.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 307-310; Botsford, Ancient World, Secs. 496-504; Goodspeed, Secs. 484-500; Morey, Ancient, ch. 28; Myers, Ancient, ch. 45; Webster, Ancient, Secs. 168-170, 174; West, Ancient, Secs. 456, 462-465, 471-472, 485-487, 489-491; Westermann, Ancient, Secs. 480-503; Wolfson, Ancient, Secs. 414-420, 449-452; Abbott, Rome, Secs. 332-350; Botsford, Rome, pp. 204-218; Morey, Rome, ch. 23; Myers, Rome, ch. 15; Smith, Rome, pp. 328-344; West, Ancient World, Part II, Secs. 568-575, 592-595, 604-605, 624-626.

Collateral Reading.—Botsford, Story of Rome, pp. 233-241; Capes, Early Empire, ch. 1; Davis, pp. 24-64; Firth, Augustus; Fowler, Rome, ch. 8; Pelham, pp. 398-470; Seignobos, pp. 289-293, 313-314; Seignobos, Roman People, ch. 18-19.

Additional Reading.—Abbott, Roman Political Institutions, ch. 12-17, 19-20; Duruy, Vol. IV, pp. 40-400; Ferrero, Vol. IV, ch. 8-11, Vol. V; Ferrero, Characters and Events, "Nero," "Julia" and "Tiberius"; Greenidge, Jones, Roman Empire, ch. 1; Merivale, Vol. III, ch. 30-32, Vol. IV, ch. 33-41; Morris, Classical Literature, pp. 257-343; Sandys, Latin Studies, pp. 285-297, 602-629, 646-665.

Source Books.—Botsford, 464-474; Davis, Rome, Nos. 56-62; Munro, Nos. 21-24, 32-36, 98-100, 184; Webster, No. 97.

SUGGESTIONS.

(1) Note the principal characteristics of Augustus, and how these helped or hindered him in his work; (2) his efforts to reconcile the old and the new in the government; the division of power between the senate and emperor; the attempts to fix upon natural boundaries and the success attained; the effort to inspire the people with higher moral standards and remove abuses; the encouragement of literature and the reasons for the imperial patronage of authors; the great success of the writers; and the efforts to solve the problem of a successor.

SOURCE-STUDY.

THE DEEDS OF AUGUSTUS.

The *Monumentum Ancyranum*, from which this extract is taken, is probably the most famous inscription which has come down to us from ancient times. It recounts the events of the reign of Augustus and is as remarkable for its omissions as for the events which are included in the record. It was probably a copy of an epitaph designed to be placed before the mausoleum of the Emperor. It is suggested that this account of the reign be compared carefully with that to be found in the textbook.

Below is a copy of the deeds of the divine Augustus, by which he subjected the whole world to the dominion of the Roman people, and of the amounts which he expended upon the commonwealth and the Roman people, as engraved upon two brazen columns which are set up at Rome.

In my twentieth year, acting upon my own judgment and at my own expense, I raised an army by means of which I restored to liberty the commonwealth which had been oppressed by the tyranny of a faction. On account of this the senate by laudatory decrees admitted me to its order, in the consulship of Gaius Pansa and Aulus

Hirtius, and at the same time gave me consular rank in the expression of opinion, and gave me the *imperium*. It also voted that I as propraetor, together with the consuls, should see to it that the commonwealth suffered no harm. In the same year, moreover, when both consuls had perished in war, the people made me consul, and triumvir for organizing the commonwealth.

Those who killed my father I drove into exile by lawful judgments, avenging their crime, and afterwards, when they waged war against the commonwealth, I twice defeated them in battle.

I undertook civil and foreign wars by land and sea throughout the whole world, and as victor I showed mercy to all surviving citizens. Foreign peoples, who could be pardoned with safety, I preferred to preserve rather than to destroy. About five hundred thousand Roman citizens took the military oath of allegiance to me. Of these I have settled in colonies or sent back to their *municipia*, upon the expiration of their terms of service, somewhat over three hundred thousand, and to all these I have given land, purchased by me, or money for farms, out of my own means. I have captured six hundred ships, besides those which were smaller than triremes.

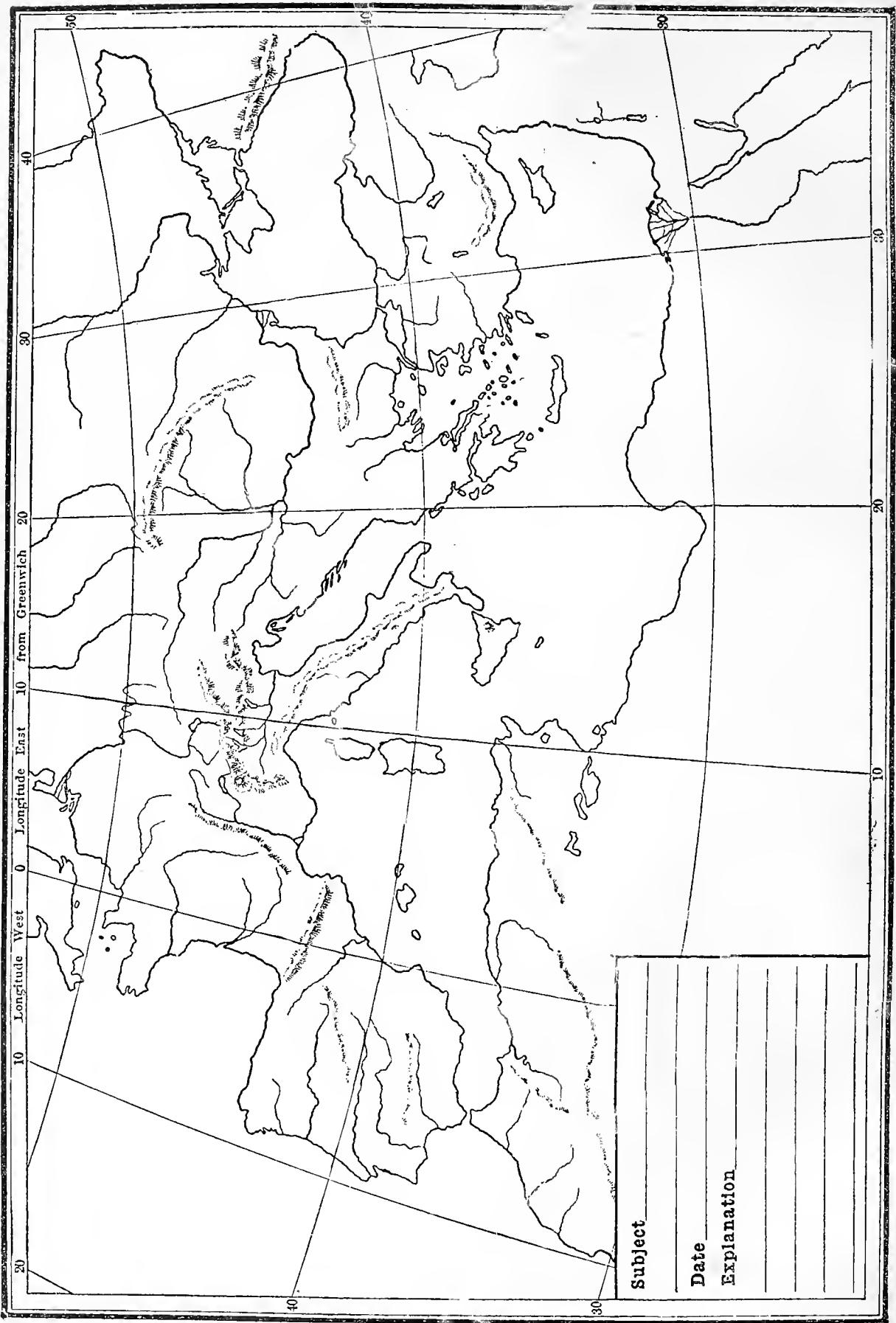
Twice I have triumphed in the ovation, and three times in the curule triumph, and I have been twenty-one times saluted as *imperator*. After that, when the senate decreed me many triumphs, I declined them. Likewise I often deposited the laurels in the Capitol in fulfilment of vows which I had also made in battle. On account of enterprises brought to a successful issue on land and sea by me, or by my lieutenants under my auspices, the senate fifty-five times decreed that there should be a thanksgiving to the immortal gods. The number of days, moreover, on which thanksgiving was rendered in accordance with the decree of the senate was eight hundred and ninety. In my triumphs there have been led before my chariot nine kings, or children of kings. When I wrote these words I had been thirteen times consul, and was in the thirty-seventh year of the tribunitial power.

By the consent of the senate and the Roman people I was voted the sole charge of the laws and of morals, with the fullest power; but I accepted the proffer of no office which was contrary to the customs of the country. The measures of which the senate at that time wished me to take charge, I accomplished in virtue of my possession of the tribunitial power. In this office I five times associated with myself a colleague, with the consent of the senate.

For ten years in succession I was one of the triumvirs for organizing the commonwealth. Up to that day on which I write these words I have been *princeps* of the senate through forty years. I have been *pontifex maximus*, augur, a member of the quindecimviral college of the sacred rites, of the septemviral college of the banquets, an Arval Brother, a member of the Titian sodality, and a fetial.

Janus Quirinus, which it was the purpose of our fathers to close when there was peace won by victory throughout the whole empire of the Roman people on land and sea, and which, before I was born, from the foundation of the city, was reported to have been closed

(Continued on Page 4.)



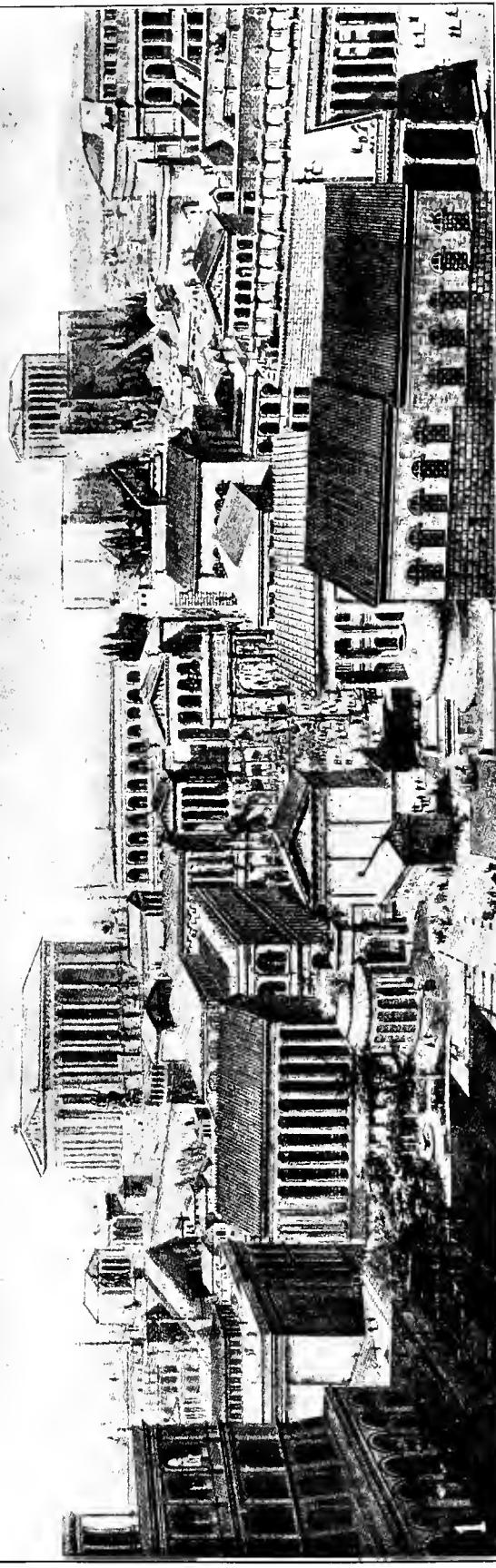
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Map Work for Topic A 22.

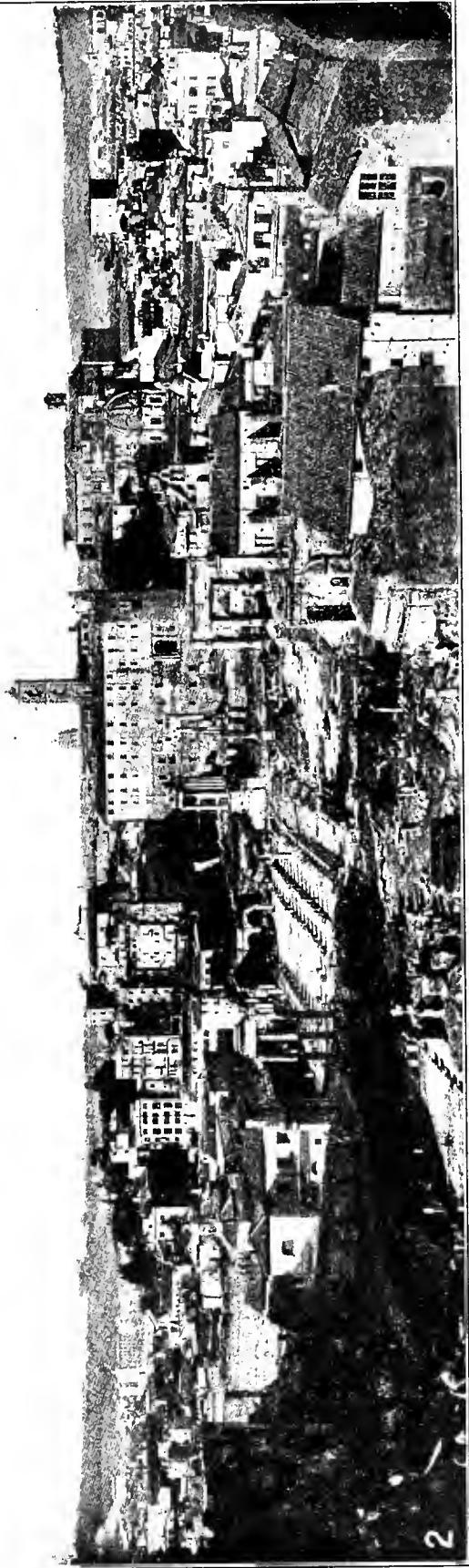
Show on the map the extent of the Roman Empire at the accession of Augustus and the territories which he added as Emperor.

References: Dow, Plate 3; Labberton, Plate XIX; Murray, Plate 3; Pitzger, p. 9; Sanborn, p. 28; Shepherd, Ancient, pp. 348, 392; Botsford, Ancient World, pp. 410, 452; Goodspeed, Ancient, p. 434; Morey, Ancient, pp. 394, 418; Myers, Ancient, p. 488; West, Ancient, p. 398; Westernmann, Ancient, p. 388; Wolfson, Ancient, pp. 392, 396-397, 409; Abbott, Rome, pp. 180, 208; Botsford, Rome, pp. 202, 230; Myers, Rome, pp. 202, 230; Smith, Rome, pp. 300, 344; West, Ancient, pp. 392, 422.

THE ROMAN FORUM.



1



2

1. The Roman Forum restored. 2. The Roman Forum today. SUGGESTIVE QUESTIONS. What purposes did the forum serve? What were the principal buildings which were erected there? Did these harmonize with the purposes served by the forum? What hills can be recognized? What buildings occupied these? What remains of the original buildings can be readily traced in the forum of today? Have modern public buildings been influenced in their construction by these Roman structures?

SOURCE-STUDY.—Continued.

twice in all, the senate three times ordered to be closed while I was *princeps*.

To each man of the Roman *plebs* I paid three hundred sesterces in accordance with the last will of my father; and in my own name, when consul for the fifth time, I gave four hundred sesterces from the spoils of the wars. . . .

The Capitol and the Pompeian theatre have been restored by me at enormous expense for each work, without any inscription of my name. Aqueducts which were crumbling in many places by reason of age I have restored, and I have doubled the water which bears the name Marcian by turning a new spring into its course. The Forum Julium and the basilica which was between the temple of Castor and the temple of Saturn, works begun and almost completed by my father, I have finished; and when that same basilica was consumed by fire, I began its reconstruction on an enlarged site, inscribing it with the names of my sons; and if I do not live to complete it, I have given orders that it be completed by my heirs. In accordance with a decree of the senate, while consul for the sixth time, I have restored eighty-two temples of the gods, passing over none which was at that time in need of repair. In my seventh consulship I constructed the Flaminian way from the city to Ariminum, and all the bridges except the Mulvian and Minucian.

Three times in my own name, and five times in that of my sons or grandsons, I have given gladiatorial exhibitions; in these exhibitions about ten thousand men have fought. Twice in my own name, and three times in that of my grandson, I have offered the people the spectacle of athletes gathered from all quarters. I have celebrated games four times in my own name, and twenty-three times in the turns of other magistrates. . . . Twenty-six times in my own name, or in that of my sons and grandsons, I have given hunts of African wild beasts in the circus, the forum, the amphitheatres, and about thirty-five hundred beasts have been killed.

I gave the people the spectacle of a naval battle beyond the Tiber, where now is the grove of the Cæsars. For this purpose an excavation was made eighteen hundred feet long and twelve hundred wide. In this contest thirty beaked ships, triremes or biremes, were engaged, besides more of smaller size. About three thousand men fought in these vessels in addition to the rowers.

I have freed the sea from pirates. In that war with the slaves I delivered to their masters for punishment about thirty thousand slaves who had fled from their masters and taken up arms against the state. . . .

I have extended the boundaries of all the provinces of the Roman people which were bordered by nations not yet subjected to our sway. I have reduced to a

state of peace the Gallic and Spanish provinces, and Germany, the lands enclosed by the ocean from Gades to the mouth of the Elbe. The Alps from the region nearest the Adriatic as far as the Tuscan Sea I have brought into a state of peace, without waging an unjust war upon any people. My fleet has navigated the ocean from the mouth of the Rhine as far as the boundaries of the Cimbri, where before that time no Roman had ever penetrated by land or sea; and the Cimbri and Charydes and Semnones and other German peoples of that section, by means of legates, sought my friendship and that of the Roman people. By my command and under my auspices two armies at almost the same time have been led into Ethiopia and into Arabia, which is called "the Happy," and very many of the enemy of both peoples have fallen in battle, and many towns have been captured. Into Ethiopia the advance was as far as Nabata, which is next to Meroe. In Arabia the army penetrated as far as the confines of the Sabæi, to the town Mariba.

I have established colonies of soldiers in Africa, Sicily, Macedonia, the two Spains, Achaia, Asia, Syria, Gallia Narbonensis and Pisidia. Italy also has twenty-eight colonies established under my auspices, which within my lifetime have become very famous and populous.

Embassies have been many times sent to me from the kings of India, a thing never before seen in the case of any ruler of the Romans. Our friendship has been sought by means of ambassadors by the Bastarnæ and the Scythians, and by the kings of the Sarmatæ, who are on either side of the Tanais, and by the kings of the Albani, and the Hiberi, and the Medes.

In my sixth and seventh consulships, when I had put an end to the civil wars, after having obtained complete control of affairs by universal consent, I transferred the commonwealth from my own dominion to the authority of the senate and Roman people. In return for this favor on my part I received by decree of the senate the title Augustus, the door-posts of my house were publicly decked with laurels, a civic crown was fixed above my door, and in the Julian Curia was placed a golden shield, which, by its inscription, bore witness that it was given to me by the senate and Roman people on account of my valor, clemency, justice and piety. After that time I excelled all others in dignity, but of power I held no more than those also held who were my colleagues in any magistracy.

While I was consul for the thirteenth time the senate and the equestrian order and the entire Roman people gave me the title of father of the fatherland, and decreed that it should be inscribed upon the vestibule of my house and in the Curia, and in the Augustan Forum beneath the quadriga which had been, by decree of the senate, set up in my honor. When I wrote these words I was in my seventy-sixth year.—*Monumentum Ancyranum*, translated by Fairley.

Topic A 23. The Successors of Augustus.

OUTLINE OF TOPIC.

1. The growth of absolutism.
 - a) Tiberius and his changes.
 - 1) Campaigns and influence of Germanicus.
 - 2) The Law of Treason.
 - 3) Intrigues of Sejanus.
 - b) Irresponsible rule of Caligula and his overthrow, 37-41 A. D.
 - c) Claudius and the beginning of absolute rule, 41-54 A. D.
 - d) Tyranny of Nero and his overthrow, 54-68 A. D.
 - e) The struggle for the succession, 68-69 A. D.
 - f) The Flavian Emperors, 69-96 A. D.
 - 1) Names and characteristics.
 - 2) Promotion of public works.
 - g) Character of period.
2. The limited monarchy (The Five Good Emperors), 96-180 A. D.
 - a) Nerva and the introduction of new principles of government, 96-98 A. D.
 - b) Trajan and the expansion of the empire, 98-117 A. D.
 - 1) Conquests.
 - 2) Public works.
 - 3) Revival of literature.
 - c) Hadrian's change of policy, 117-138 A. D.
 - 1) Attitude toward expansion.
 - 2) Administrative and military reforms.
 - d) The Antonines and the growth of humane legislation, 138-180 A. D.
 - e) Social and economic condition of the people under the early emperors.

REFERENCES.

Textbooks.—Botsford, Ancient, Secs. 311-327; Botsford, Ancient World, Secs. 505-516, 521-530; Goodspeed, Secs. 501-534, 536-545; Morey, Ancient, pp. 419-449; Myers, Ancient, ch. 46; Webster, Ancient, Secs. 171-173, ch. 14; West, Ancient, Secs. 458-460, 464-467, 473-484, 487-488, 492-504; Westermann, Ancient, Secs. 504-547; Wolfson, Ancient, Secs. 421-448, 453-458; Abbott, Rome, Secs. 351-425, 429-442; Botsford, Rome, pp. 218-266; Morey, Rome, ch. 24-26; Myers, Rome, ch. 16; Smith, Rome, pp. 344-357; West, Ancient World, Part II, Secs. 574-591, 596-603, 606-622, 627-638.

Collateral Reading.—Botsford, Story of Rome, pp. 241-315; Capes, Early Roman Empire, ch. 2-19; Capes, Roman Empire of Second Century; Davis, pp. 65-129; Fowler, ch. 9-10; Gibbon, Vol. I, ch. 1-3; Pelham, pp. 471-567; Plutarch, Lives of Galba and Otho; Seignobos, pp. 293-312, 314-321; Seignobos, Roman People, ch. 20-23.

Additional Reading.—Abbott, Roman Political Institutions, ch. 13-14, Secs. 373-377; Duruy, Vol. IV, pp. 401-618, Vol. V, pp. 1-570, Vol. VI, pp. 1-441; Ferrero, Women of the Cæsars, ch. 4-6; Jones, Roman Empire, ch. 2-6; Merivale, Vol. V, ch. 42-50, Vol. VI, ch. 51-59, Vol. VII, ch. 60-68.

Source Books.—Botsford, pp. 475-520; Davis, Rome, Nos. 63-70, 75; Laing, pp. 410-431; Munro, Nos. 37-39, 101-122, 135, 185-203; Webster, Nos. 98-102.

SUGGESTIONS.

Note step by step how the entire control of the government passes gradually into the hands of the emperor in the first century; how the second century was marked by a reaction toward a limited monarchy under the Five Good Emperors; the services rendered by individual emperors in extending the frontiers or protecting those already established; and the dangers which threatened the empire at the close of the period.

SOURCE-STUDY.

THE ADMINISTRATION OF A PROVINCE UNDER THE EMPIRE.

The following extracts convey some idea of what it meant to the peoples of the provinces to be ruled by Rome. These

letters which were exchanged between the younger Pliny, Governor of Bithynia, and the Emperor Trajan throw much light upon the problems to be solved and the changes which were wrought under Rome's direction. A vast amount of detail must have passed under the eye of the emperor.

To the Emperor Trajan.

The Prusenses, Sir, having an ancient bath which lies in a ruinous state, desire your leave to repair it; but, upon examination, I am of opinion it ought to be rebuilt. I think, therefore, you may indulge them in this request, as there will be a sufficient fund for that purpose, partly from those debts which are due from private persons to the public which I am now collecting in; and partly from what they raise among themselves towards furnishing the bath with oil, which they are willing to apply to the carrying on of this building; a work which the dignity of the city and the splendour of your times seem to demand.

Trajan to Pliny.

If the erecting a public bath will not be too great a charge upon the Prusenses, we may comply with their request; provided, however, that no new tax be levied for this purpose, nor any of those taken off which are appropriated to necessary services.

To the Emperor Trajan.

While I was making a progress in a different part of the province, a most extensive fire broke out at Nicomedia, which not only consumed several private houses, but also two public buildings; the town-house and the temple of Isis, though they stood on contrary sides of the street. The occasion of its spreading thus far was owing partly to the violence of the wind, and partly to the indolence of the people, who, manifestly, stood idle and motionless spectators of this terrible calamity. The truth is the city was not furnished with either engines, buckets, or any single instrument suitable for extinguishing fires; which I have now, however, given directions to have prepared. You will consider, Sir, whether it may not be advisable to institute a company of fire-men, consisting only of one hundred and fifty members. I will take care that none but those of that business shall be admitted into it, and that the privileges granted them shall not be applied to any other purpose. As this corporate body will be restricted to so small a number of members, it will be easy to keep them under proper regulation.

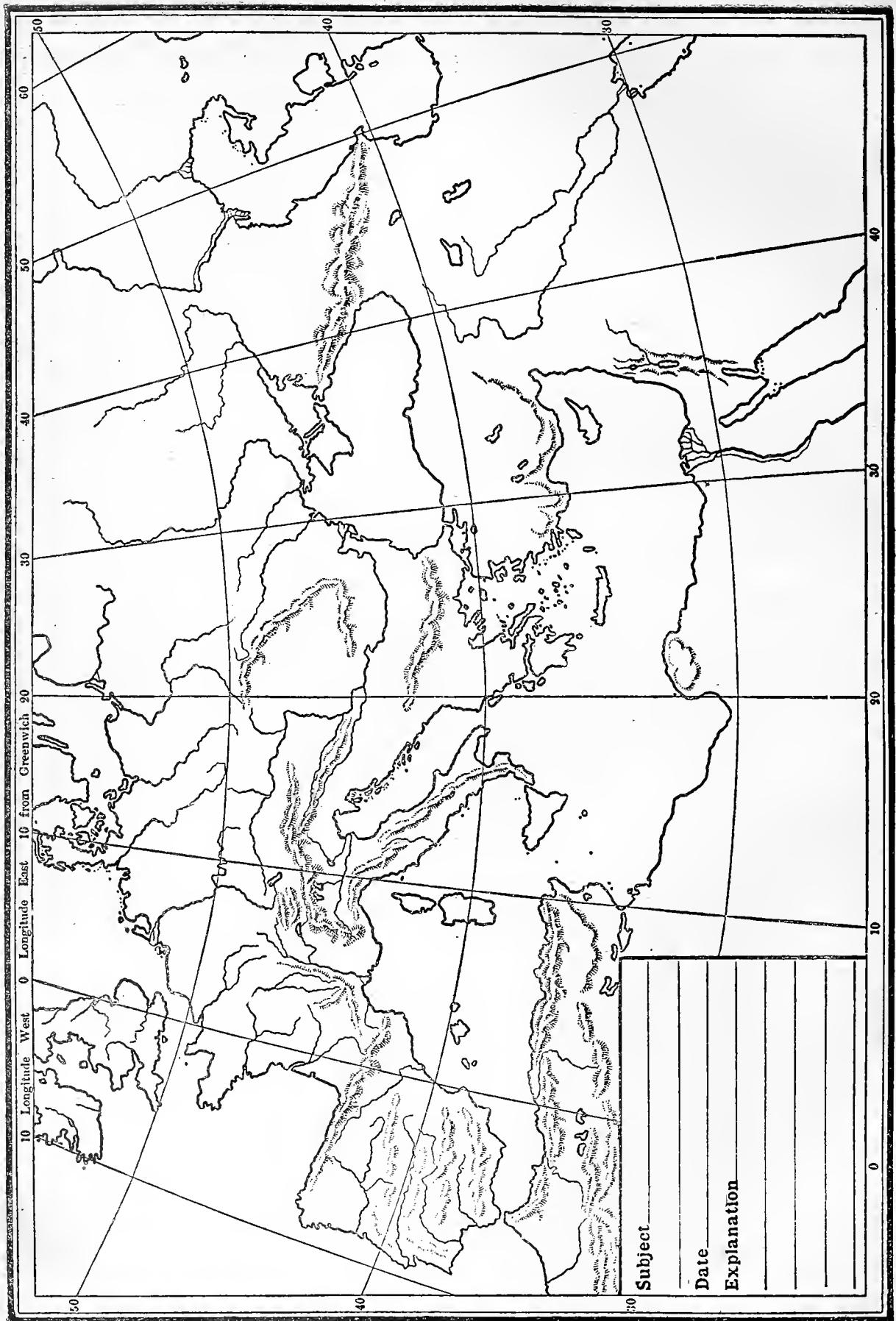
Trajan to Pliny.

You are of opinion it would be proper to establish a company of fire-men in Nicomedia, agreeably to what has been practised in several other cities. But it is to be remembered that societies of this sort have greatly disturbed the peace of the province in general, and of those cities in particular. Whatever name we give them, and for whatever purposes they may be founded, they will not fail to form themselves into factious assemblies, however short their meetings may be. It will therefore be safer to provide such machines as are of service in extinguishing fires, enjoining the owners of houses to assist in preventing the mischief from spreading, and if it should be necessary, to call in the aid of the populace.

To the Emperor Trajan.

The citizens of Nicomedia, Sir, have expended three millions three hundred and twenty-nine sesterces* in

*About \$120,000.



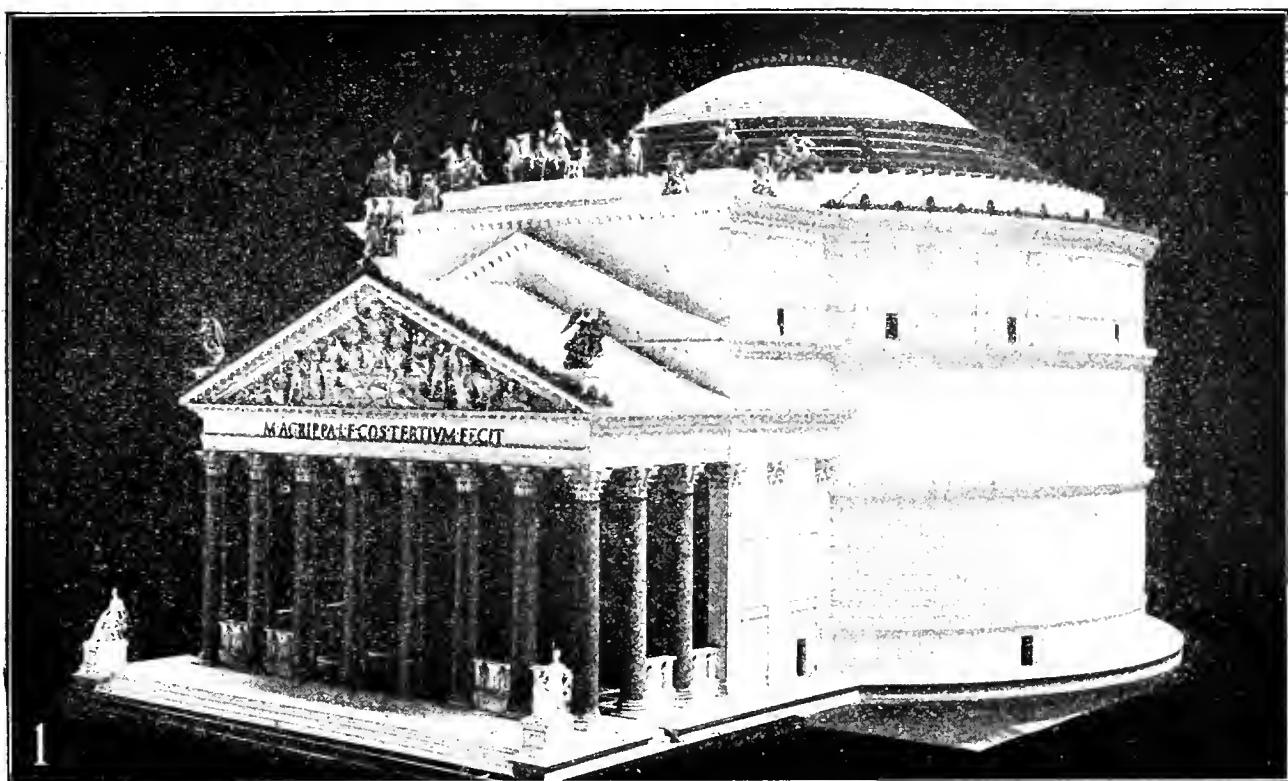
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Map Work for Topic A 23.

Show on the map the frontiers of the Empire as established by Trajan and Hadrian, with the names of the principal provinces.

References: Dow, Plate 3; Labberton, Plate XIX; Murray, Plate 3; Putzger, p. 9; Sanborn, p. 28; Shepherd, p. 35; Botsford, "Ancient World," p. 452; Goodspeed, "Ancient," p. 476; Morey, "Ancient," pp. 438-439; Myers, "Ancient," p. 506; Webster, p. 440; West, "Ancient," p. 398; Westermann, "Ancient," p. 424; Wolfson, "Ancient," p. 425; Abbott, "Rome," p. 208; Botsford, "Rome," p. 224; Morey, "Rome," pp. 265-263; Myers, "Rome," p. 360; West, "Ancient World," Part II, p. 422.

THE ROMAN TEMPLE.



1. The Pantheon, restored, from a model in the Metropolitan Museum of Art, New York. 2. The Pantheon as it is today.

SUGGESTIVE QUESTIONS.

Compare this structure with a Greek temple? How does it differ? What are its characteristic features? How is it ornamented? What sort of columns are used? Which was the more artistic, the Greek or the Roman temple? Why?

SOURCE-STUDY.—Continued.

building an aqueduct; but, not being able to finish it, the works are entirely falling to ruin. They made a second attempt in another place, where they laid out two millions.* But this likewise is discontinued; so that, after having been at an immense charge to no purpose, they must still be at a further expense, in order to be accommodated with water. I have examined a fine spring from whence the water may be conveyed over arches (as was attempted in their first design) in such a manner that the higher as well as level and low parts of the city may be supplied. There are still remaining a very few of the old arches; and the square stones, however, employed in the former building, may be used in turning the new arches. I am of opinion part should be raised with brick, as that will be the easier and cheaper material. But that this work may not meet with the same ill-success as the former, it will be necessary to send here an architect, or some one skilled in the construction of this kind of waterworks. And I will venture to say, from the beauty and usefulness of the design, it will be an erection well worthy the splendour of your times.

Trajan to Pliny.

Care must be taken to supply the city of Nicomedia with water; and that business, I am well persuaded, you will perform with all the diligence you ought. But really it is no less incumbent upon you to examine by whose misconduct it has happened that such large sums have been thrown away upon this, lest they apply the money to private purposes, and the aqueduct in question, like the preceding, should be begun, and afterwards left unfinished. You will let me know the result of your inquiry.

To the Emperor Trajan.

The citizens of Nicea, Sir, are building a theatre, which, though it is not yet finished, has already exhausted, as I am informed (for I have not examined the account myself), about ten millions of sesterces;** and what is worse, I fear to no purpose. For either from the foundation being laid in soft, marshy ground, or that the stone itself is light and crumbling, the walls are sinking and cracked from top to bottom. It deserves your consideration, therefore, whether it would be best to carry on this work, or entirely discontinue it, or rather, perhaps, whether it would be most prudent absolutely to destroy it: for the buttresses and foundations by means of which it is from time to time kept up appear to me more expensive than solid. Several private persons have undertaken to build the compartments of this theatre at their own expense, some engaging to erect the portico, others the galleries over the pit: but this design cannot be executed, as the principal building which ought first to be completed is now at a stand. This city is also rebuilding, upon a far more enlarged plan, the gymnasium, which was burnt down before my arrival in the province. They have already been at some (and, I rather fear, a fruitless) expense. The structure is not only irregular and ill-proportioned, but the present architect (who, it must be owned, is a rival to the person who was first employed) asserts that the walls, although twenty-two feet in thickness, are not strong enough to support the superstructure, as the interstices are filled up with quarystones, and the walls are not overlaid with brickwork. . . .

Trajan to Pliny.

You, who are upon the spot, will best be able to consider and determine what is proper to be done con-

cerning the theatre which the inhabitants of Nicea are building; as for myself, it will be sufficient if you let me know your determination. With respect to the particular parts of this theatre which are to be raised at a private charge, you will see those engagements fulfilled when the body of the building to which they are to be annexed shall be finished.—These paltry Greeks are, I know, immoderately fond of gymnastic diversions, and therefore, perhaps, the citizens of Nicea have planned a more magnificent building for this purpose than is necessary; however, they must be content with such as will be sufficient to answer the purpose for which it is intended. . . .

To the Emperor Trajan.

Upon examining into the public expenses of the city of Byzantium, which, I find, are extremely great, I was informed, Sir, that the appointments of the ambassador whom they send yearly to you with their homage, and the decree which passes in the senate upon that occasion, amount to twelve thousand sesterces.* But knowing the generous maxims of your government, I thought proper to send the decree without the ambassador, that, at the same time they discharged their public duty to you, their expense incurred in the manner of paying it might be lightened. The city is likewise taxed with the sum of three thousand sesterces** towards defraying the expense of an envoy, whom they annually send to compliment the governor of Moesia: this expense I have also directed to be spared. I beg, Sir, you would deign either to confirm my judgment or correct my error, in these points by acquainting me with your sentiments.

Trajan to Pliny.

I entirely approve, my dearest Secundus, of your having excused the Byzantines that expense of twelve thousand sesterces in sending an ambassador to me. I shall esteem their duty as sufficiently paid, though I only receive the act of their senate through your hands. The governor of Moesia must likewise excuse them if they compliment him at a less expense.

To the Emperor Trajan.

Julius Largus, of Pontus (a person whom I never saw, nor indeed ever heard his name till lately), in confidence, Sir, of your distinguishing judgment in my favour, has entrusted me with the execution of the last instance of his loyalty towards you. He has left me, by his will, his estate upon trust, in the first place to receive out of it fifty thousand sesterces*** for my own use, and to apply the remainder for the benefit of the cities of Heraclea and Tios, either by erecting some public edifice dedicated to your honour or instituting athletic games, according as I shall judge proper. These games are to be celebrated every five years, and to be called *Trajan's games*. My principal reason for acquainting you with this bequest is that I may receive your directions which of the respective alternatives to choose.

Trajan to Pliny.

By the prudent choice Julius Largus has made of a trustee, one would imagine he had known you perfectly well. You will consider then what will most tend to perpetuate his memory, under the circumstances of these respective cities, and make your option accordingly.—*Letters*, trans. Bosanquet, X., 34-35, 42-43, 46-49, 52-53, 79-80.

*About \$500.

**About \$120.

***About \$2,000.

*About \$80,000.

**\$400,000.

Topic A 24. The Later Empire, 184-337 A. D.

OUTLINE OF TOPIC.

1. The domination of the army and the decline of the empire.
 - a) Power and influence of the praetorian guard.
 - b) The times of the Severi, 195-235 A. D.
 - 1) Septimius Severus and the struggle for the throne.
 - 2) The Edict of Caracalla, 212 A. D.
 - 3) Alexander Severus and his campaigns, 222-235 A. D.
 - c) The Thirty Tyrants and the disintegration of the empire.
 - d) Partial restoration under the Illyrian Emperors.
2. Diocletian and Constantine and the restoration of order, 284-337 A. D.
 - a) Diocletian and the reorganization of the empire.
 - 1) Plan of administration and character of the new empire.
 - 2) Rise of Christianity and emperor's attitude towards the Christians.
 - b) Constantine the Great and the triumph of Christianity, 324-337 A. D.
 - 1) Emperor's acceptance of Christianity and its effects upon the empire.
 - 2) Administrative reforms.

REFERENCES.

Textbooks.—Botsford, *Ancient*, ch. 12-13; Botsford, *Ancient World*, Secs. 531-545; Goodspeed, *Ancient*, Secs. 535, 546-565; Morey, *Ancient*, pp. 450-464; Myers, *Ancient*, ch. 47-48; Webster, *Ancient*, ch. 15-16; West, *Ancient*, Secs. 461, 505-554; Westermann, *Ancient*, Secs. 548-574, ch. 38; Wolfson, *Ancient*, Secs. 459-472; Abbott, *Rome*, Secs. 425-428, ch. 13; Botsford, *Rome*, ch. 12; Morey, *Rome*, ch. 27-28; Myers, *Rome*, ch. 17-19; Smith, *Rome*, pp. 357-361; West, *Ancient World*, Part II, ch. 39-40, Secs. 661-676, 681-704.

Collateral Reading.—Abbott, Society, "Municipal Politics in Pompeii"; Abbott, *Common People*, "Diocletian's Edict"; Davis, pp. 130-195; Gibbon, Vol. I, ch. 4-7, 10-16, Vol. II, ch. 17, 20, pp. 71-74; Pelham, pp. 508-583; Seignobos, ch. 26-27; Seignobos, *Roman People*, ch. 24-26.

Additional Reading.—Abbott, *Roman Political Institutions*, Secs. 378-399, ch. 21; Bury, *Later Roman Empire*, Vol. I, Book 1; Duruy, Vol. VI, pp. 442-589, Vol. VII, pp. 1-578; Jones, *Roman Empire*, ch. 7-10; Sandys, *Latin Studies*, pp. 297-299.

Source Books.—Botsford, ch. 41; Davis, *Rome*, Nos. 71-73, 109-115, pp. 219-222; Laing, pp. 430-431, 468-471; Munro, Nos. 123-134, 204-205; Webster, Nos. 100, 114-115.

SUGGESTIONS.

Note the weaknesses which were characteristic of the empire at this time; the remedies proposed by Diocletian and Constantine to improve or remove these conditions; the contrasts presented by their plans; and the success which they attained in bolstering up a declining empire.

SOURCE-STUDY.

CHRISTIANITY IN THE ROMAN EMPIRE.

The first extract, from Tacitus (born about 54 A. D.), is one of the earliest allusions to the Christians in Latin literature and explains their persecution by Nero. Pliny was sent as imperial legate to Bithynia in 111 or 112 A. D. and as governor of that province had occasion to write the emperor Trajan as to how he should deal with the early Christians. Minucius Felix, one of the earliest Christian writers whose works have come down to us, reflects the ideas current in his day among the Romans as to the character and doings of the Christians. This author lived either in the reign of Marcus Aurelius or that of the emperor Hadrian. By Tertullian's time (c. 150-230 A. D.), the new sect had secured a firm foothold as his account indicates. His explanations of their meetings and beliefs should be contrasted with the description given by Minucius Felix.

THE PERSECUTION OF THE CHRISTIANS BY NERO.

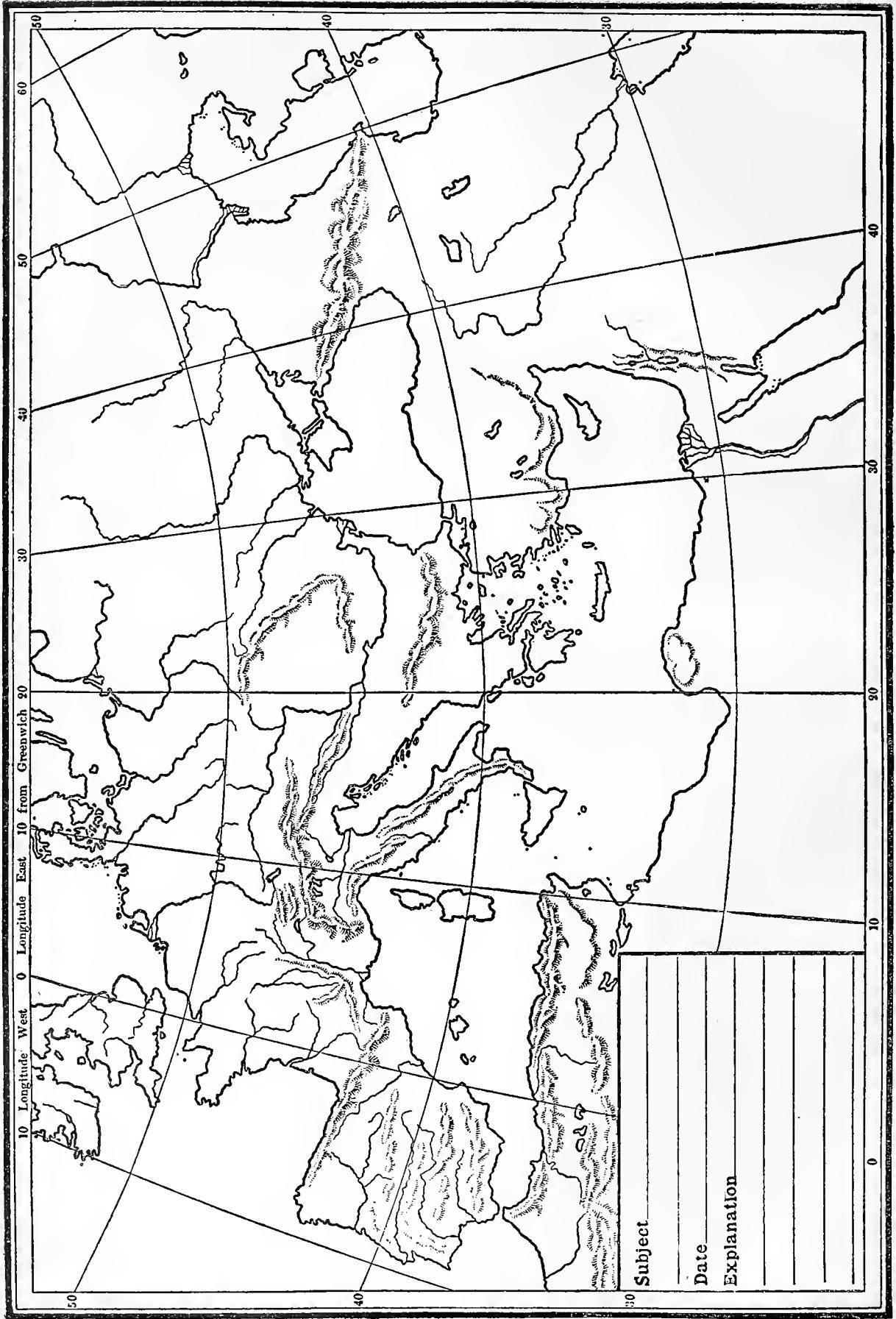
. . . But all human efforts, all the lavish gifts of the emperor, and the propitiations of the gods, did not banish the sinister belief that the conflagration was the result of an order. Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. Christus, from whom the name had its origin, suffered the extreme penalty during the reign of Tiberius at the hands of one of our procurators, Pontius Pilatus, and a most mischievous superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but even in Rome, where all things hideous and shameful from every part of the world find their center and become popular. Accordingly, an arrest was made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired.

Nero offered his gardens for the spectacle, and was exhibiting a show in the circus, while he mingled with the people in the dress of a charioteer or stood aloft in a car. Hence, even for criminals who deserved extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed.—Tacitus, trans. Church and Brodribb, XV, Ch. 44.

PLINY TO THE EMPEROR.

It is my invariable rule to refer to you in all matters about which I feel doubtful. Who can better remove my doubts or inform my ignorance? I have never been present at any trials of Christians, so that I do not know what is the nature of the charge against them, or what is the usual punishment. Whether any difference or distinction is made between the young and persons of mature years—whether repentance of their fault entitles them to pardon—whether the very profession of Christianity, unaccompanied by any criminal act, or whether only the crime itself involved in the profession, is a subject of punishment; on all these points I am in great doubt. Meanwhile, as to those persons who have been charged before me with being Christians, I have observed the following method. I asked them whether they were Christians; if they admitted it, I repeated the question twice, and threatened them with punishment; if they persisted, I ordered them to be at once punished. I could not doubt that whatever might be the nature of their opinions, such inflexible obstinacy deserved punishment. Some were brought before me, possessed with the same infatuation, who were Roman citizens; these I took care should be sent to Rome. As often happens, the accusation spread, from being followed, and various phases of it came under my notice. An anonymous information was laid before me, containing a great number of names. Some said they neither were and never had been Christians: they re-

(Continued on Page 4.)



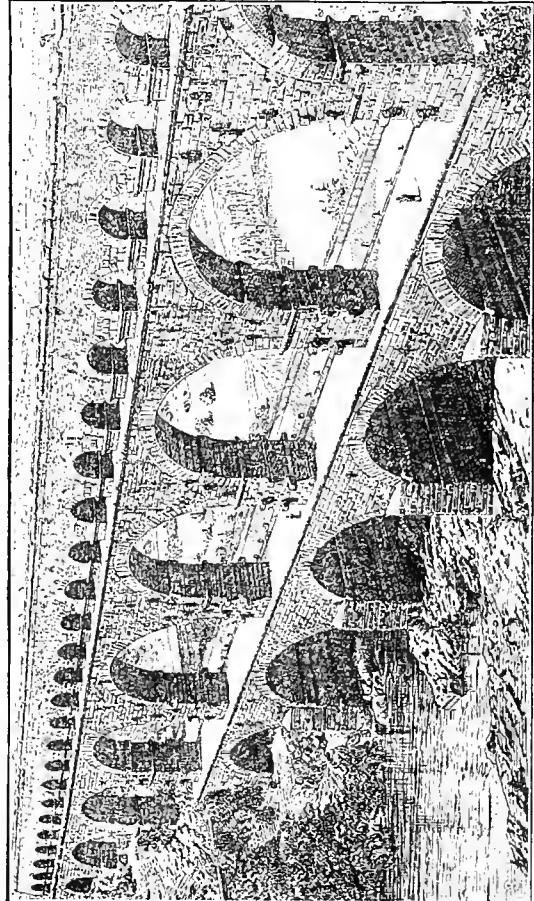
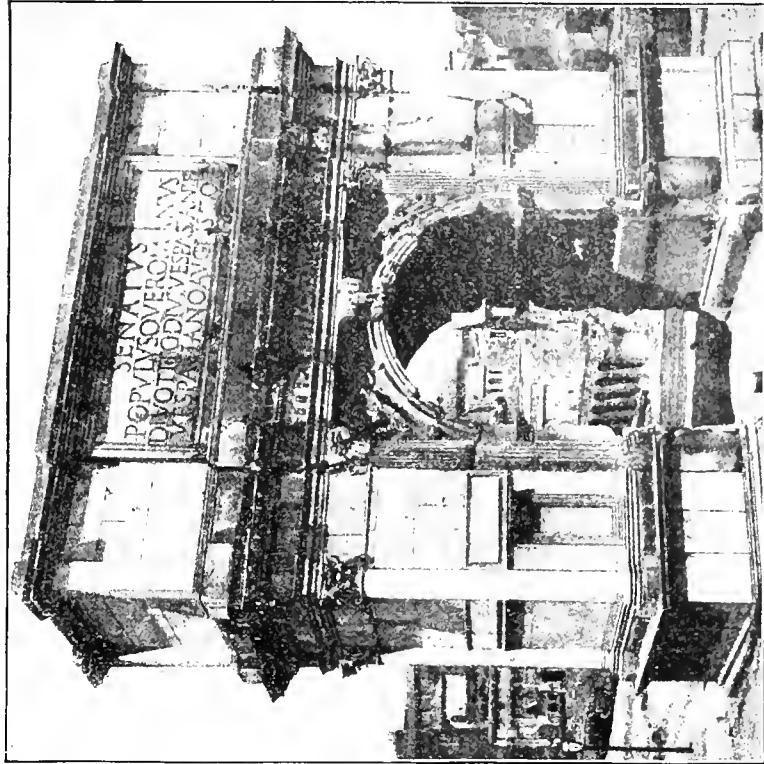
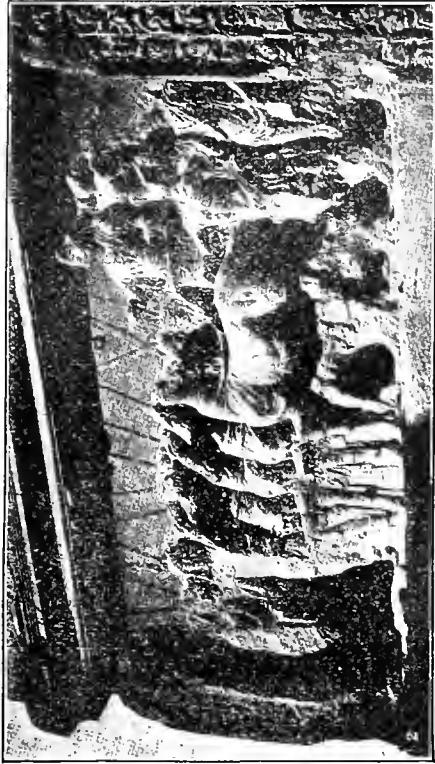
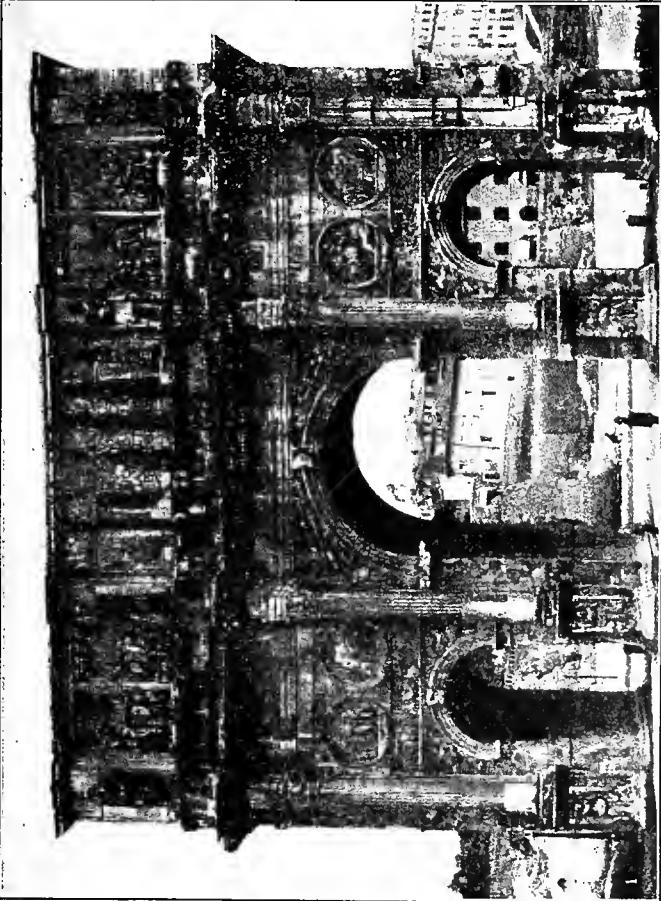
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Map Work for Topic A 24.

Show on the map the administrative divisions of the Empire created by Constantine and locate the new capital.

References: Colbeck, p. 1; Dow, Plate 4; Labberton, Plate XIX; Putzger, p. 12; Shepherd, pp. 42-43; Botsford, *Ancient*, p. 420; Botsford, *Ancient World*, p. 508; Goodspeed, *Ancient*, p. 493; Morey, *Ancient*, p. 460; Myers, *Ancient*, p. 528; Webster, p. 506; West, *Ancient*, p. 434; Abbott, *Rome*, p. 237; Botsford, *Rome*, p. 280; Morey, *Rome*, p. 296; Myers, *Rome*, p. 400; West, *Ancient World*, Part II, p. 460.

THE MONUMENTS OF THE EMPIRE.



1. The Arch of Constantine. 2. Detail from the Arch of Titus. 3. The aqueduct and bridge of Nimes. 4. The Arch of Titus.

SUGGESTIVE QUESTIONS.

What characteristic of Roman structures is conspicuous in these monuments? What purpose did these arches serve? (Nos. 1, 2, 4) Is the purpose apparent in their construction? What evidence have we in modern architecture or construction of the influence of this work? How do these monuments combine the practical and the artistic?

SOURCE-STUDY.—Continued.

peated after me an invocation of the gods, and offered wine and incense before your statue (which I had ordered to be brought for that purpose, together with those of the gods), and even reviled the name of Christ; whereas there is no forcing, it is said, those who are really Christians into any of these acts. These I thought ought to be discharged. Some among them, who were accused by a witness in person, at first confessed themselves Christians, but immediately after denied it; the rest owned that they had once been Christians, but had now (some above three years, others more, and a few above twenty years ago) renounced the profession. They all worshipped your statue and those of the gods, and uttered imprecations against the name of Christ. They declared that their offence or crime was summed up in this, that they met on a stated day before day-break, and addressed a form of prayer to Christ, as to a divinity, binding themselves by a solemn oath, not for any wicked purpose, but never to commit fraud, theft, or adultery, never to break their word, or to deny a trust when called on to deliver it up: after which it was their custom to separate, and then reassemble, and to eat together a harmless meal. From this custom, however, they desisted after the proclamation of my edict, by which, according to your command, I forbade the meeting of any assemblies. In consequence of their declaration, I judged it necessary to try to get at the real truth by putting to the torture two female slaves, who were said to officiate in their religious rites; but all I could discover was evidence of an absurd and extravagant superstition. And so I adjourned all further proceedings in order to consult you. It seems to me a matter deserving your consideration, more especially as great numbers must be involved in the danger of these prosecutions, which have already extended, and are still likely to extend, to persons of all ranks, ages, and of both sexes. The contagion of the superstition is not confined to the cities, it has spread into the villages and the country. Still I think it may be checked. At any rate, the temples which were almost abandoned again begin to be frequented, and the sacred rites, so long neglected, are revived, and there is also a general demand for victims for sacrifice, which till lately found very few purchasers. From all this it is easy to conjecture what numbers might be reclaimed, if a general pardon were granted to those who repent of their error.

TRAJAN TO PLINY.

You have adopted the right course in investigating the charges made against the Christians who were brought before you. It is not possible to lay down any general rule for all such cases. Do not go out of your way to look for them. If they are brought before you, and the offence is proved, you must punish them, but with this restriction, that when the person denies that he is a Christian, and shall make it evident that he is not by invoking the gods, he is to be pardoned, notwithstanding any former suspicion against him. Anonymous informations ought not to be received in any sort of prosecution. It is introducing a very dangerous precedent, and is quite foreign to the spirit of our age.

—Pliny, trans. Church and Brodrribb, *Epist.* 97, 98.

I purposely pass over many things, for those that I have mentioned are already too many; and that all these, or the greater part of them, are true, the obscurity of their vile religion declares. For why do they en-

deavor with such pains to conceal and to cloak whatever they worship, since honorable things always rejoice in publicity, while crimes are kept secret? Why have they no altars, no temples, no acknowledged images? Why do they never speak openly, never congregate freely, unless for the reason that what they adore and conceal is either worthy of punishment, or something to be ashamed of? Moreover, whence or who is he, or where is the *one* God, solitary, desolate, whom no free people, no kingdoms, and not even Roman superstition, have known? The lonely and miserable nationality of the Jews worshipped one God, and one peculiar to itself; but they worshipped him openly, with temples, with altars, with victims, and with ceremonies; and he has so little force or power, that he is enslaved, with his own special nation, to the Roman deities. But the Christians, moreover, what wonders, what monstrosities do they feign!—that he who is their God, whom they can neither show nor behold, inquires diligently into the character of all, the acts of all, and, in fine, into their words and secret thoughts; that he runs about everywhere, and is everywhere present: they make him out to be troublesome, restless, even shamelessly inquisitive, since he is present at everything that is done, wanders in and out in all places, although, being occupied with the whole, he cannot give attention to particulars, nor can he be sufficient for the whole while he is busied with particulars. What! because they threaten conflagration to the whole world, and to the universe itself, with all its stars, are they meditating its destruction?—as if either the eternal order constituted by the divine laws of nature would be disturbed, or the league of all the elements would be broken up, and the heavenly structure dissolved, and that fabric in which it is contained and bound together would be overthrown.—Minucius Felix, *Octavius*, Ch. 9-10 (*Ante-Nicene Fathers*).

THE SPREAD OF CHRISTIANITY.

. . . We are but of yesterday, and we have filled every place among you—cities, islands, fortresses, towns, market-places, the very camp, tribes, companies, palace, senate, forum,—we have left nothing to you but the temples of your gods. For what wars should we not be fit, not eager, even with unequal forces, we who so willingly yield ourselves to the sword, if in our religion it were not counted better to be slain than to slay? Without arms even, and raising no insurrectionary banner, but simply in enmity to you, we could carry on the contest with you by an ill-willed severance alone. For if such multitudes of men were to break away from you, and betake themselves to some remote corner of the world, why, the very loss of so many citizens, whatever sort they were, would cover the empire with shame; nay, in the very forsaking, vengeance would be inflicted. Why, you would be horror-struck at the solitude in which you would find yourselves, at such an all-prevailing silence, and that stupor as of a dead world. You would have to seek subjects to govern. You would have more enemies than citizens remaining. For now it is the immense number of Christians which make your enemies so few,—almost all the inhabitants of your various cities being followers of Christ. . . .

. . . Nor does your cruelty, however exquisite, avail you; it is rather a temptation to us. The oftener we are mown down by you, the more in number we grow; *the blood of Christians is seed*.—Tertullian, *Apology*, Ch. 37, 39, 50 (*The Ante-Nicene Fathers*).

Topic A 25. The Germanic Peril and the Fall of the Empire.

OUTLINE OF TOPIC.

1. The Germanic peril.
 - a) Early homes of the Germans.
 - b) Personal characteristics.
 - c) Government—administration of justice.
 - d) Virtues and defects.
 - e) Condition of the empire.
 - 1) Julian, the Apostate, and the final downfall of paganism.
 - 2) Division into an Eastern and Western Empire.
 - f) Invasions before 476 A. D.
 - 1) Attila and the Huns—Chalons, 451 A. D.
 - 2) Alaric and the Goths.
2. Fall of the Western Empire, 476 A. D.
 - a) The causes.
 - b) The event and its significance.

REFERENCES.

Textbooks.—Botsford, Ancient, ch. 14; Botsford, Ancient World, ch. 43-44; Goodspeed, Ancient, Secs. 566-571; Morey, Ancient, pp. 464-467, 478-489; Mycres, Ancient, Secs. 541-561; Webster, Ancient, Secs. 200-205; West, Ancient, Secs. 555-574; Westermann, Ancient, Secs. 575-596; Wolfson, Ancient, Secs. 473-487; Abbott, Rome, Secs. 478-511; Botsford, Rome, ch. 13; Morey, Rome, pp. 299-310; Myers, Rome, ch. 20-22; Smith, Rome, pp. 362-368; West, Ancient World, Part II, Secs. 677-680, 705-728.

Collateral Reading.—Davis, pp. 195-201; Emerton, Introduction, ch. 2-5, pp. 48-52; Gibbon, Vol. I, ch. 9, Vol. II, ch. 22-30, pp. 74-157, Vol. III, ch. 31-36; Kingsley, Roman and Teuton; Pelham, pp. 584-598; Robinson, Western Europe, ch. 2, pp. 25-28, 39-42; Seignobos, Roman People, ch. 27-28; Seignobos, Mediaeval and Modern Civilization, ch. 1-2.

Additional Reading.—Bemont and Monod, Mediaeval Europe, ch. 1-3; Bury, Later Roman Empire, Vol. I, Book II, ch. 1-11, Book III, ch. 2, 5; Duruy, Vol. VIII, pp. 1-333; Jones, Roman Empire, ch. 11.

Source Books.—Botsford, ch. 43-45; Davis, Rome, Nos. 116-126; Laing, pp. 401-409; Webster, Nos. 119-124.

SUGGESTIONS.

Note the line-up of German peoples along the Rhine-Danube frontiers; the contrast which these peoples presented to the Romans as to physical characteristics and ideals; the weakness of the empire as the result of its divisions and the spread of Christianity; the pressure on the Germans as the result of the invasion of the Huns; the bursting of the frontiers and the scattering of the barbarian peoples throughout the West until Rome fell into their hands in 476 A. D.; and the territories appropriated by the various barbarian peoples in 476 A. D.

SOURCE-STUDY.

THE GERMANS.

Long before the Germans became such a menace to the existence of the empire Tacitus wrote a detailed account of their manners and customs. His emphasis upon the contrasts which they presented to the more civilized Romans makes his account especially valuable. We can already detect some of those elements which they were to contribute to the progress of Western Europe.

PHYSICAL CHARACTERISTICS.

I have already acceded to the opinion of those, who think that the Germans have hitherto subsisted without intermarrying with other nations, a pure, unmixed, and independent race, unlike any other people, all bearing the marks of a distinct national character. Hence, what is very remarkable in such prodigious numbers, a family likeness throughout the nation; the same form and feature, stern blue eyes, ruddy hair, their bodies large and robust, but powerful only in sudden efforts. They are impatient of toil and labour; thirst and heat overcome them; but from the nature of their soil and climate, they are proof against cold and hunger.

OCCUPATIONS.

... The pride of a German consists in the number of his flocks and herds: they are his only riches, and in these he places his chief delight. . . . It is, however, observable, that near the borders of the empire, the inhabitants set a value upon gold and silver, finding them subservient to the purposes of commerce. The Roman coin is known in those parts, and some of our specie is not only current, but in request. In places more remote, the simplicity of ancient manners still prevails: commutation of property is their only traffic.

METHODS OF FIGHTING.

... According to the best estimate, the infantry form the national strength, and, for that reason, always fight intermixed with the cavalry. The flower of their youth, able by their vigour and activity to keep pace with the movements of the horse, are selected for this purpose, and placed in the front of the lines. . . . Their order of battle presents the form of a wedge. To give ground in the heat of action, provided you return to the charge, is military skill, not fear, or cowardice. In the most fierce and obstinate engagement, even when the fortune of the day is doubtful, they make it a point to carry off their slain. To abandon their shield is a flagitious crime. The person guilty of it is interdicted from religious rites, and excluded from the assembly of the state. Many, who survived their honour in the day of battle, have closed a life of ignominy by a halter.

THEIR KINGS AND LEADERS.

The kings in Germany owe their election to the nobility of their birth; the generals are chosen for their valour. The power of the former is not arbitrary or unlimited; the latter command more by warlike example than by their authority. To be of a prompt and daring spirit in battle, and to attack in the front of the lines, is the popular character of the chieftain: when admired for his bravery, he is sure to be obeyed. Jurisdiction is vested in the priests. It is theirs to sit in judgment upon all offences. By them, delinquents are put in irons, and chastised with stripes. The power of punishing is in no other hands. When exerted by the priests, it has neither the air of vindictive justice, nor of military execution; it is rather a religious sentence, inflicted with the sanction of the god, who, according to the German creed, attends their armies on the day of battle. . . .

THEIR RELIGION.

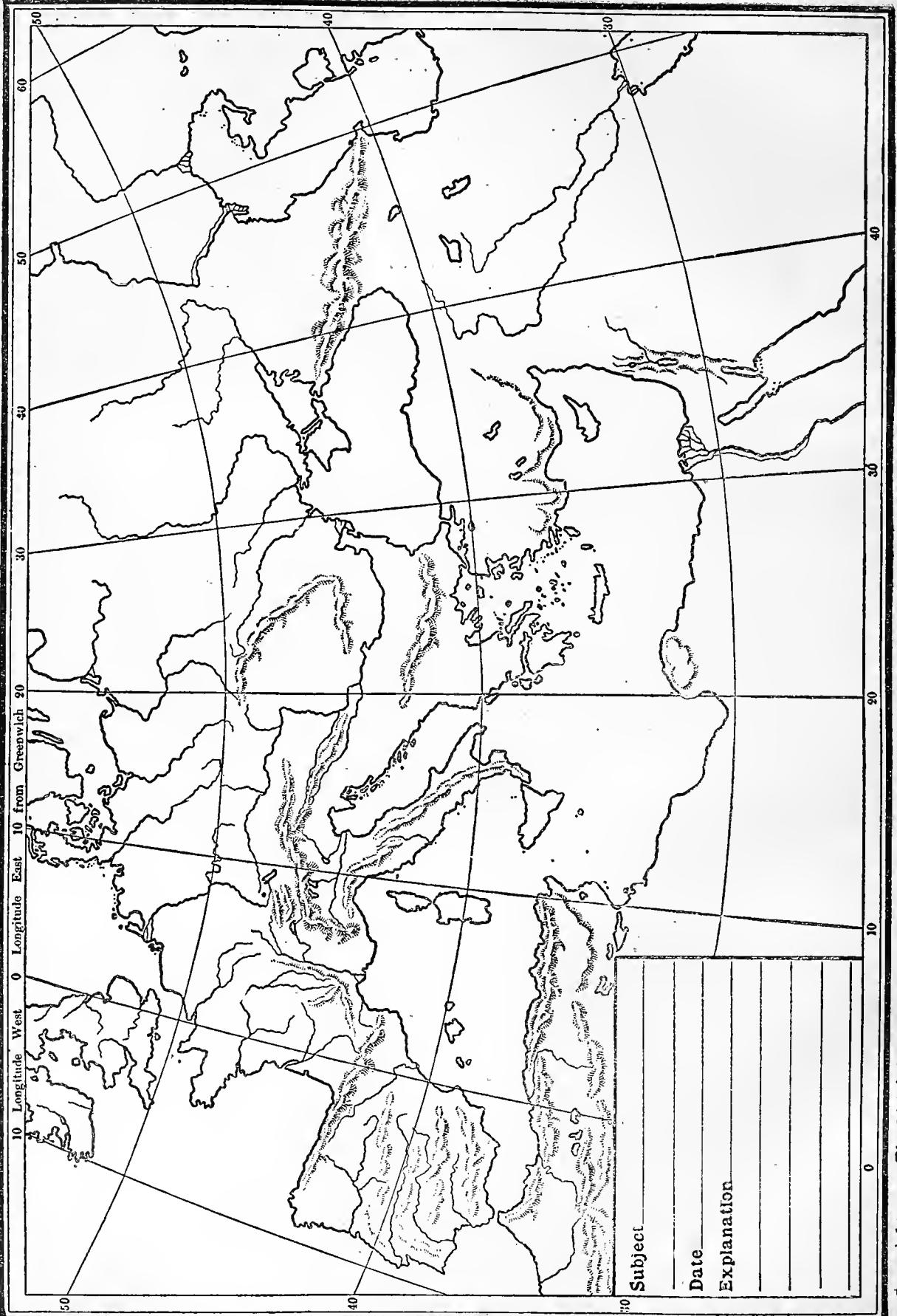
... Their deities are not immured in temples, nor represented under any kind of resemblance to the human form. To do either, were, in their opinion, to derogate from the majesty of superior beings. Woods and groves are the sacred depositories; and the spot being consecrated to those pious uses, they give to that sacred recess the name of the divinity that fills the place, which is never profaned by the steps of man. The gloom fills every mind with awe; revered at a distance, and never seen but with the eye of contemplation.

Their attention to auguries, and the practice of divining by lots, is conducted with a degree of superstition not exceeded by any other nation. . . .

THEIR GOVERNMENT.

In matters of inferior moment the chiefs decide; important questions are reserved for the whole community. Yet even in those cases where all have a voice,

(Continued on Page 4.)



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Map Work for Topic A 25.

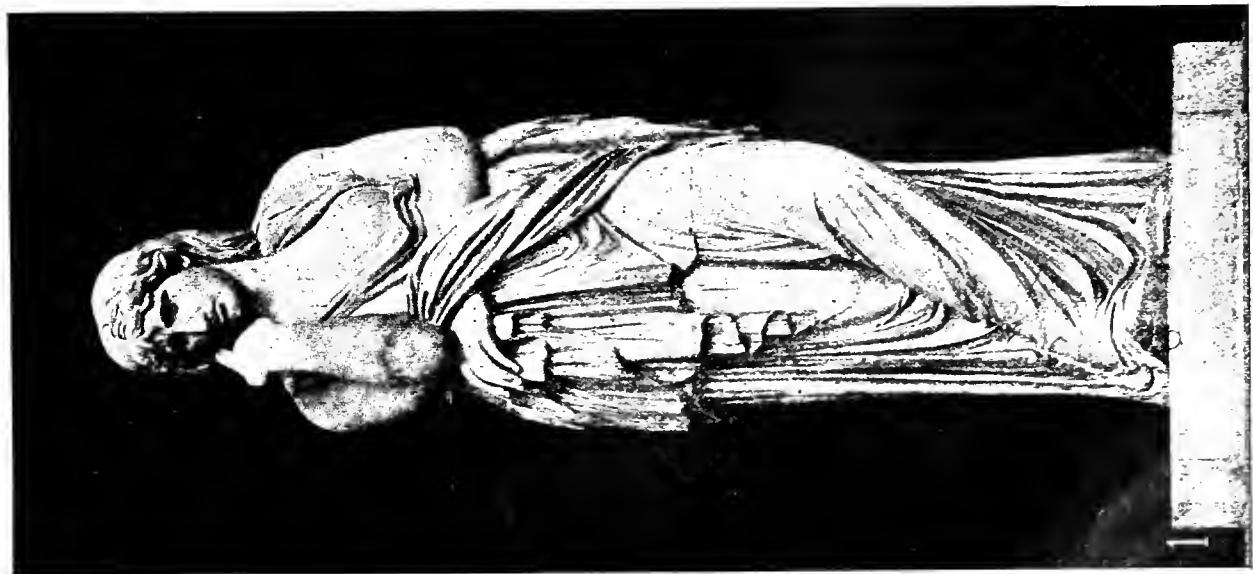
Show on the map the original homes of the chief German peoples along the Rhine-Danube frontier and indicate by lines the course of their invasions until they reached their final stopping places.

References: Colbeck, p. 1; Dow, Plate 4; Labberton, Plate 4; Putzger, p. 13a; Shepherd, p. 45; Abbott, Ancient, p. 420; Botsford, Ancient World, p. 508; Goodspeed, Ancient, p. 505; Morey, Ancient, pp. 460, 469; Myers, Ancient, p. 534; Webster, p. 488; Wolfson, Ancient, pp. 476-477; Abbott, Rome, p. 237; Botsford, Rome, p. 280; Morey, Rome, pp. 296, 308; Myers, Rome, p. 494; West, Ancient, p. 480; Wolfson, Ancient, p. 476-477; Morey, Ancient, p. 505; Goodspeed, Ancient, p. 541; Westermann, Ancient, p. 490; West, Ancient, p. 505-51; Botsford, Ancient World, p. 541; Goodspeed, Ancient, p. 505; Morey, Ancient, p. 541; Westermann, Ancient, p. 490.

Show on the map the territories occupied by the various tribes in the West in 476 A. D. and the extent of the Eastern Empire.

References: Colbeck, n. 2; Dow, Plate 5; Labberton, Plate XXII; Putzger, p. 13; Shepherd, pp. 50-51; Botsford, Ancient World, p. 508; Goodspeed, Ancient, p. 505; Morey, Ancient, pp. 460, 469; Myers, Ancient, p. 534; Webster, p. 488; Wolfson, Ancient, pp. 476-477; Abbott, Rome, p. 237; Botsford, Rome, p. 280; Morey, Rome, pp. 296, 308; Myers, Rome, p. 494; West, Ancient, p. 480; Wolfson, Ancient, p. 476-477; Morey, Ancient, p. 505; Goodspeed, Ancient, p. 541; Westermann, Ancient, p. 490; West, Ancient, p. 505-51; Botsford, Ancient World, p. 541; Goodspeed, Ancient, p. 505; Morey, Ancient, p. 541; Westermann, Ancient, p. 490.

THE GERMAN BARBARIAN.



1. A German woman. 2, 3. German male types. All from Roman Monuments.

SUGGESTIVE QUESTIONS.

Compare these types with the descriptions to be found in Cæsar and Tacitus. How did the German differ in physical appearance and in dress from the Roman? Why was he such a menace to the Roman?

SOURCE-STUDY.—Continued.

the business is discussed and prepared by the chiefs. The general assembly, if no sudden alarm calls the people together, has its fixed and stated periods, either at the new or full moon. . . . When they think themselves sufficiently numerous, the business begins. Each man takes his seat, completely armed. Silence is proclaimed by the priests, who still retain their coercive authority. The king, or chief of the community, opens the debate: the rest are heard in their turn, according to age, nobility of descent, renown in war, or fame for eloquence. No man dictates to the assembly: he may persuade, but cannot command. When anything is advanced not agreeable to the people, they reject it with a general murmur. If the proposition pleases, they brandish their javelins. This is their highest and most honourable mark of applause: they assent in a military manner, and praise by the sound of their arms.

In this council of state, accusations are exhibited, and capital offences prosecuted. Pains and penalties are proportioned to the nature of the crime. For treason and desertion, the sentence is to be hanged on a tree: the coward, and such as are guilty of unnatural practices, are plunged under a hurdle into bogs and fens. In these different punishments, the point and spirit of the law is, that crimes which affect the State may be exposed to public notoriety: infamous vice cannot be too soon buried in oblivion. He who is convicted of transgressions of an inferior nature, pays a mullet of horses, or of cattle. Part of that fine goes to the king or the community, and part to the person injured or to his family. It is in these assemblies that princes are chosen and chiefs elected to act as magistrates in the several cantons of the state. . . .

MILITARY PROWESS.

A German transacts no business, public or private, without being completely armed. The right of carrying arms is assumed by no person whatever, till the state has declared him duly qualified. . . . Such as are grown up to manhood, and have signalised themselves by a spirit of enterprise, have always a number of retainers in their train. Where merit is conspicuous, no man blushes to be seen in the list of followers, or companions. A clanship is formed in this manner, with degrees of rank and subordination. The chief judges the pretensions of all, and assigns to each man his proper station. A spirit of emulation prevails among his whole train, all struggling to be the first in favour, while the chief places all his glory in the number and intrepidity of his COMPANIONS. In that consists his dignity; to be surrounded by a band of young men is the source of his power; in peace, his brightest ornament; in war, his strongest bulwark. Nor is his fame confined to his own country; it extends to foreign nations, and is then of the first importance, if he surpasses his rivals in the number and courage of his followers. He receives presents from all parts; ambassadors are sent to him; and his name alone is often sufficient to decide the issue of war.

In the field of action, it is disgraceful to the prince to be surpassed in valour by his COMPANIONS; and not to vie with him in martial deeds, is equally a reproach to his followers. If he dies in the field, he who survives him survives to live in infamy. . . .

When the state has no war to manage, the German mind is sunk in sloth. The chase does not afford sufficient employment. The time is passed in sleep and gluttony. The intrepid warrior, who in the field braved every danger, becomes in time of peace a listless sluggard. The management of his house and lands he

leaves to the women, to the old men, and the infirm part of his family. He himself lounges in stupid repose, by a wonderful diversity of nature exhibiting in the same man the most inert aversion to labour, and the fiercest principle of action. . . .

THEIR VILLAGES.

The Germans, it is well known, have no regular cities; nor do they allow a continuity of houses. They dwell in separate habitations, dispersed up and down, as a grove, a meadow, or a fountain, happens to invite. They have villages, but not in our fashion, with a series of connected buildings. Every tenement stands detached, with a vacant piece of ground round it, either to prevent accidents by fire, or for want of skill in the art of building. They neither know the use of mortar nor of tiles. They build with rude materials, regardless of beauty, order, and proportion. . . .

THEIR DRESS.

The clothing in use is a loose mantle, made fast with a clasp, or when that cannot be had, with a thorn. Naked in other respects, they loiter away whole days by the fireside. The rich wear a garment, not, indeed, displayed and flowing, like the Parthians, or the people of Sarmatia, but drawn so tight, that the form of the limbs is palpably expressed. The skins of wild animals are also much in use. . . .

FAMILY LIFE.

Marriage is considered as a strict and sacred institution. In the national character there is nothing so truly commendable. To be contented with one wife, is peculiar to the Germans. They differ, in this respect, from all other savage nations. . . .

In every family the children are reared up in filth. They run about naked, and in time grow up to that strength and size of limb which we behold with wonder. The infant is nourished at the mother's breast, not turned over to nurses and to servants. No distinction is made between the future chieftain and the infant son of a common slave. . . .

THEIR VICES.

Their beverage is a liquor drawn from barley or from wheat, and, like the juice of the grape, fermented to a spirit. The settlers on the banks of the Rhine provide themselves with wine. Their food is of the simplest kind; wild apples, the flesh of an animal recently killed, or coagulated milk. Without skill in cookery, or without seasoning to stimulate the palate, they eat to satisfy nature. But they do not drink merely to quench their thirst. Indulge their love of liquor to the excess which they require, and you need not employ the terror of your arms; their own vices will subdue them.

. . . . In the character of a German there is nothing so remarkable as his passion for play. Without the excuse of liquor (strange as it may seem!), in their cool and sober moments they have recourse to dice, as to a serious and regular business, with the most desperate spirit committing their whole substance to chance, and when they have lost their all, putting their liberty and even their persons upon the last hazard of the die. The loser yields himself to slavery. Young, robust, and valiant, he submits to be chained, and even exposed to sale. Such is the effect of a ruinous and inveterate habit. They are victims to folly, and they call themselves men of honour. The winner is always in a hurry to barter away the slaves acquired by success at play; he is ashamed of his victory, and therefore puts away the remembrance of it as soon as possible.—Tacitus, trans. Murphy, *Germania*, Ch. 4-24.

Topic A 26. The Rise of the New Empire.

OUTLINE OF TOPIC.

1. Theodoric and the attempts of the Ostrogoths to restore the power of Rome in the West, 489-526. A. D.
 - a) Character and extent of Theodoric's rule.
 - b) Weakness of the Ostrogothic kingdom.
2. Justinian and the Eastern Empire's struggle for the West, 527-565 A. D.
 - a) The man.
 - b) The task.
 - c) The achievements of the reign.
 - 1) Conquests.
 - 2) Codification of the law.
3. The Mohammedan peril, 622-732 A. D.
 - a) Life and Teachings of Mohammed.
 - b) Spread of Islam.
 - c) Character of Saracen civilization.
4. Rise and influence of the papacy.
 - a) Growth of the organization of the Church.
 - b) Increase of power of bishop of Rome.
 - c) Recognition of a pope.
 - d) Power of Church.
5. Charlemagne and the restoration of the Empire of the West.

REFERENCES.

Textbooks.—Botsford, Ancient, ch. 15; Botsford, Ancient World, ch. 45-46; Goodspeed, Ancient, Secs. 572-592; Morey, Ancient, pp. 489-523; Myers, Ancient, ch. 51-56; Webster, Ancient, Secs. 206-210; West, Ancient, Secs. 575-649; Westermann, Secs. 597-642; Wolfsen, Ancient, Secs. 488-508; Abbott, Rome, Secs. 512-580; Botsford, Rome, ch. 14; Morey, Rome, ch. 30-31; West, Ancient World, Part II, Secs. 729-802.

Collateral Reading.—Emerton, Introduction, pp. 52-59, ch. 7, 9-14; Gibbon, Vol. III, ch. 38-44, Vol. IV, ch. 45, 49-51; Hodgkin, Charles the Great; Lane-Poole, Speeches and Table-Talk of Mohammed; Robinson, Western Europe, pp. 28-38, ch. 4-7; Seignobos, Mediaeval and Modern Civilization, ch. 3-5; Seignobos, Roman People, ch. 29-32.

Additional Reading.—Bemont and Monod, Mediaeval Europe, ch. 4-13; Bury, Later Empire, Vol. I, Book IV, Vol. II, Book IV, Part I, Part II, ch. 5-6, Book V, ch. 6, Book VI, ch. 11-14; Hodgkin, Theodoric; Margohouth, Mohammed.

Source Books.—Botsford, ch. 46; Davis, Rome, Nos. 127-149.

SUGGESTIONS.

(1) Note the efforts to revive the Western Empire with Rome as a center, first by Theodoric, noting the extent of his kingdom and his failure; (2) the attempt of Justinian to unite East and West with the success attained; (3) the danger of the utter extinction of Western civilization by the Saracens; (4) the contemporary growth of the power and organization of the Church making it one of the two great forces in Western Europe; (5) the steps in the rise of the Franks; and the alliance between the Franks and the Church, ending in the restoration of the Western Empire and the rise of the new Rome.

SOURCE-STUDY.

THE RELIGION OF MOHAMMED.

The following extracts taken from the Koran not only indicate the nature of the "Bible" of the Mohammedans, but also throw light upon many of the teachings of Mohammed. The Koran was a message from God; it laid great stress upon the doctrine of the unity of God; and sought to make clear the relation between Mohammedanism and Judaism and Christianity. The demands which the new faith made upon its followers were comparatively few. It insisted upon the necessity of spreading the faith even at the point of the sword and held out promises of a blissful hereafter to those who were zealous and faithful.

THE NATURE OF THE KORAN.

We ourselves have sent down to thee the Koran as a missive from on high.

—From Sura 76 of the Koran, as translated by Rodwell.

We have not taught him [Muhammad] poetry nor would it beseem him. This Book is no other than a warning and a clear Koran, To warn whosoever liveth.

—From Sura 36, as translated by Rodwell.

... By the Luminous Book!

We have made it an Arabie Koran that ye may understand:

And it is a transcript of the archetypal Book, kept by us; it is lofty, filled with wisdom.

—From Sura 43, as translated by Rodwell.

... This Book is without doubt a Revelation sent down from the Lord of the Worlds.

Will they say, he hath forged it? Nay, it is the truth from thy Lord that thou mayest warn a people to whom no warner hath come before thee, that haply they may be guided.

—From Sura 32, as translated by Rodwell.

THE CHARACTER OF THE NEW RELIGION.

Say: He is God alone:

God the eternal!

He begetteth not, and He is not begotten;

And there is none like unto Him.

—Sura 112, "The Unity," as translated by Rodwell.

What thinkest thou of him who treateth our religion as a lie?

He it is who thrusteth away the orphan.

And stirreth not others up to feed the poor.

Woe to those who pray,

But in their prayer are careless;

Who make a show of devotion,

But refuse help to the needy.

—Sura 107, "Religion," as translated by Rodwell.

What! thinketh [man] that no one regardeth him?

What! have we not made him eyes,

And tongue, and lips,

And guided him to the two highways?

Yet he attempted not the steep.

And who shall teach thee what the steep is?

It is to ransom the captive,

Or to feed in the day of famine

The orphan who is near of kin, or the poor

that lieth in the dust;

Beside this, to be of those who believe, and enjoin steadfastness on each other, and enjoin compassion on each other.

These shall be the people of the right hand:

While they who disbelieve our signs

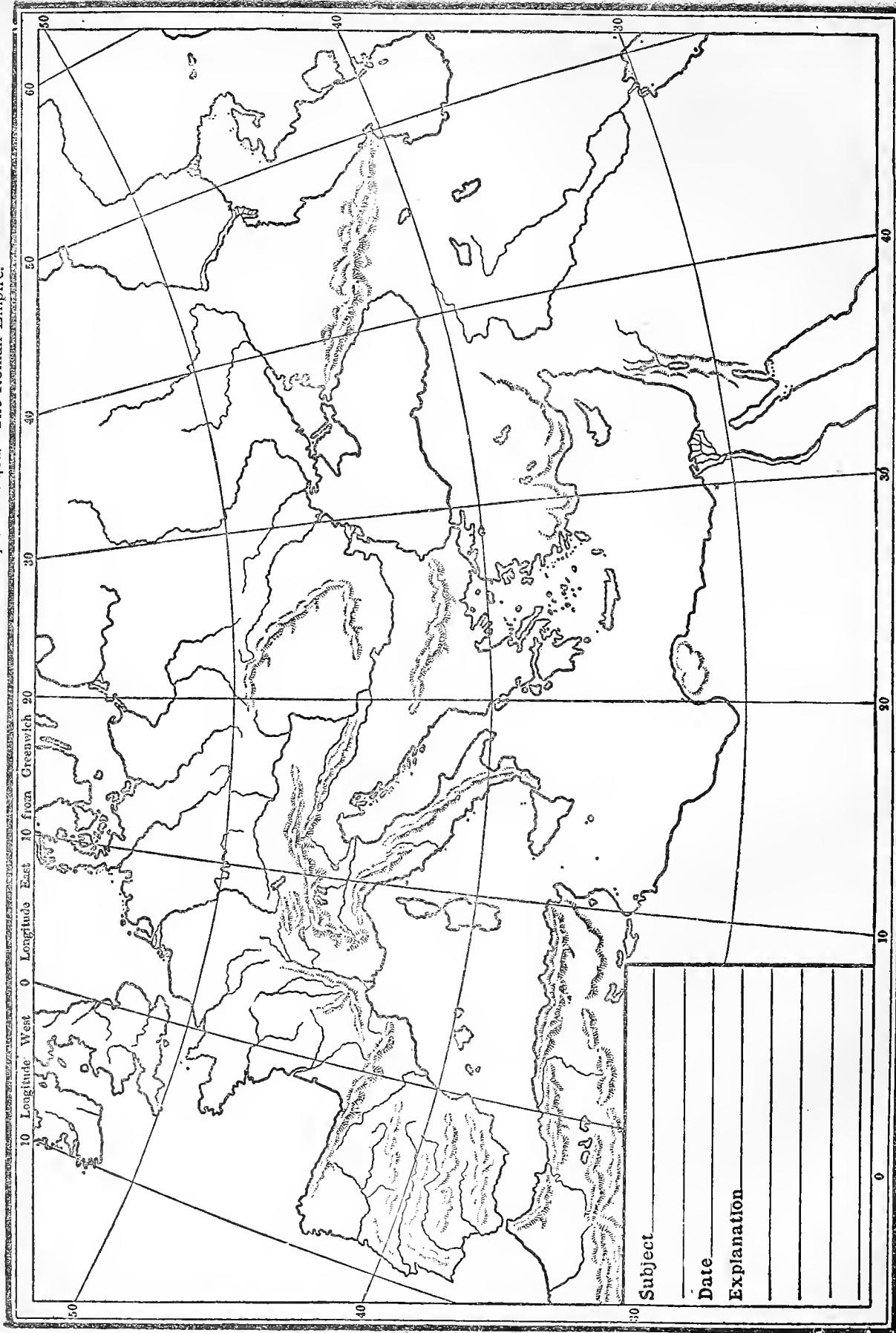
Shall be the people of the left.

Around them the fire shall close.

—From Sura 90, "The Soil," as translated by Rodwell.

There is no piety in turning your faces toward the east or the west, but he is pious who believeth in God, and the last day, and the angels, and the Scriptures, and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer,

(Continued on Page 4.)



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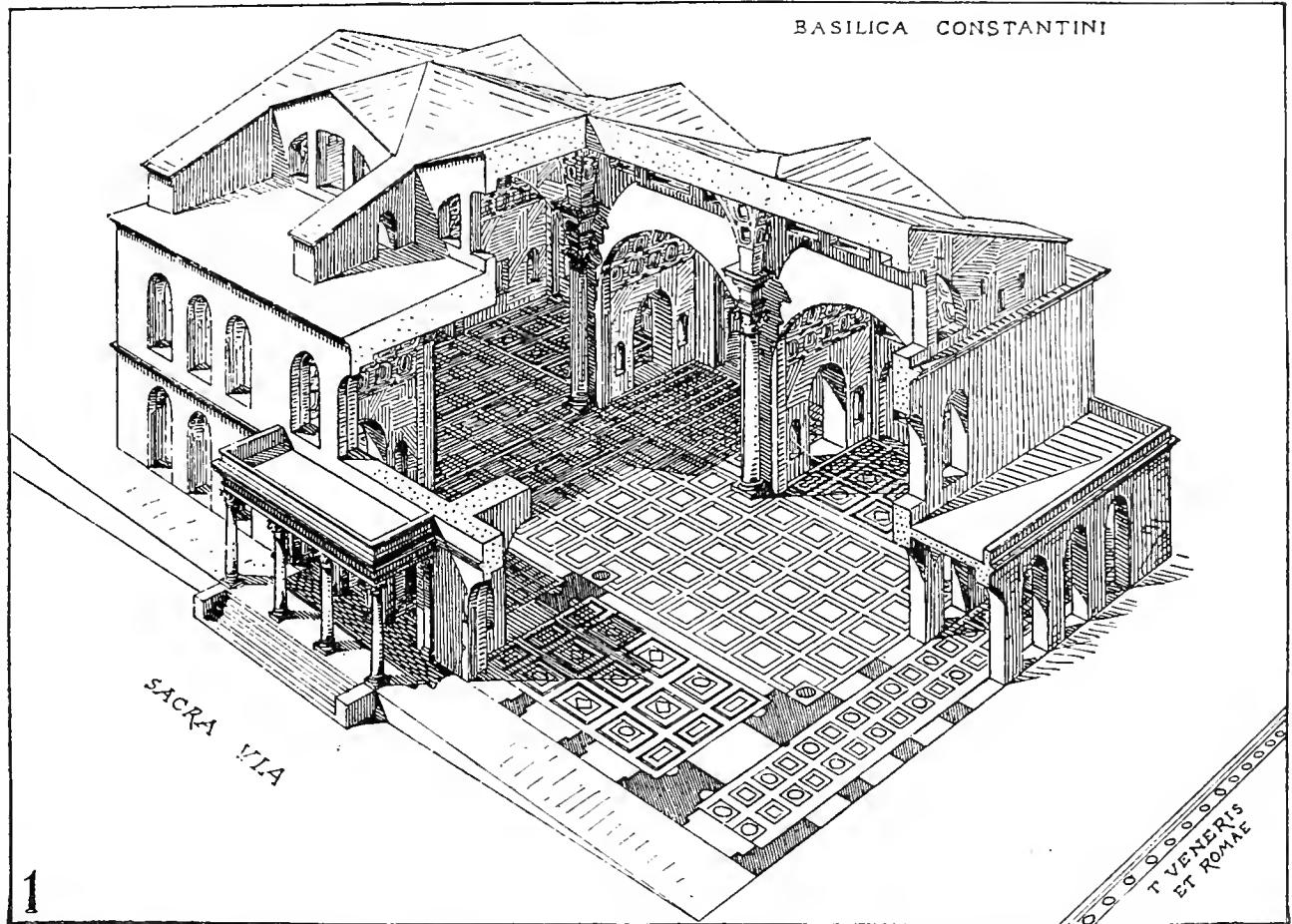
Map Work for Topic A 26.

Show on the map the extent of Charlemagne's Empire, its two capitals and his immediate neighbors.

References: Colbeck, p. 6; Dow, Plate 7; Labberton, Plate XXVIII; Putzger, pp. 14a, 14; Shepherd, p. 55; Botsford, Ancient, p. 458; Botsford, Ancient World, p. 554; Goodspeed, Ancient, p. 517; Morey, Ancient, p. 516; Myers, Ancient, p. 518; Webster, p. 558; West, Ancient, p. 518; Westermann, Ancient, p. 497; Wolfsen, Ancient, p. 500; Abbott, Rome, pp. 272, 276; Botsford, Rome, p. 310; Morey, Rome, p. 342; West, Ancient World, Part II, pp. 536, 552.

THE ROMAN BASILICA.

BASILICA CONSTANTINI



The so-called Basilica of Constantine. 1. Drawing showing a plan of the building and its general structure. 2. The present ruins.

SUGGESTIVE QUESTIONS.

What was the purpose of this building? What features are essentially Roman? What other Roman structures were built in a similar fashion? Do any of its features remind one of modern buildings? What features were copied in the middle ages, and in what type of buildings were they used?

SOURCE-STUDY.—Continued.

and payeth the legal alms, and who is of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships, and in time of trouble: these are they who are just, and these are they who fear the Lord.

—From Sura 2, "The Cow," as translated by Rodwell.

Say: O people of the Book! ye have no ground to stand on, until ye observe the Law and the Evangel, and that which hath been sent down to you from your Lord. The Book which hath been sent down to thee from thy Lord will certainly increase the rebellion and unbelief of many of them; but, be not thou troubled for the unbelievers.

Verily, they who believe, and the Jews, and the Sabeites, and the Christians—whoever of them believeth in God and in the last day, and doeth what is right, on them shall come no fear, neither shall they be put to grief.

Of old we accepted the covenant of the children of Israel, and sent Apostles to them. Oft as an Apostle came to them with that for which they had no desire, some they treated as liars, and some they slew.

Infidels now are they who say, "God is the Messiah, Son of Mary"; for the Messiah said, "O children of Israel! worship God, my Lord and your Lord." Whoever shall join other gods with God, God shall forbid him the Garden, and his abode shall be the Fire; and the wicked shall have no helpers.

They surely are Infidels who say, "God is the third of three": for there is no God but one God: and if they refrain not from what they say, a grievous chastisement shall light on such of them as are Infidels.

Will they not, therefore, be turned unto God, and ask pardon of Him? since God is Forgiving, Merciful!

The Messiah, Son of Mary, is but an Apostle; other Apostles have flourished before him; and his mother was a just person; they both ate food.

—From Sura 5, "The Table" (thought the latest of all), as translated by Rodwell.

THE GOOD MUSLIM.

They say, moreover, "Beeomē Jews or Christians that ye may have the *true* guidance." Say: Nay! the religion of Abraham, the sound in faith, and not one of those who join gods with Gods!

Say ye: "We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham and Ismael and Isaac and Jacob and the tribes: and that which hath been given to Moses and to Jesus, and that which was given to the prophets from their Lord. No difference do we make between any of them: and to God are we resigned [Muslims]."

War is prescribed to you: but from this ye are averse.

They will ask thee concerning war in the Sacred Month. Say: To war therein is bad, but to turn aside from the cause of God, and to have no faith in Him, and in the Sacred Temple, and to drive out its people, is worse in the sight of God; and civil strife is worse than bloodshed. They will not cease to war against you until they turn you from your religion, if they be able: but whoever of you shall turn from his

religion and die an infidel, their works shall be fruitless in this world, and in the next: they shall be consigned to the fire; therein to abide for aye.

—From Sura 2, as translated by Rodwell.

SPREADING THE FAITH.

O ye who believe! when ye meet the marshalled hosts of the infidels, turn not your backs to them: Whoso shall turn his back to them on that day, unless he turn aside to fight, or to rally to *some other* troop, shall incur wrath from God: Hell shall be his abode and wretched the journey *thither!*

Fight then against them till strife be at an end, and the religion be all of it God's. . . .

And know ye, that when ye have taken any booty, a fifth part belongeth to God and to the Apostle, and to the near of kin, and to orphans, and to the poor, and to the wayfarer. . . .

O prophet! stir up the faithful to the fight. Twenty of you who stand firm shall vanquish two hundred: and if there be a hundred of you they shall vanquish a thousand.

—From Sura 8, as translated by Rodwell.

DEATH AND THE HEREAFTER.

No one can die except by God's permission, *according to* the Book that fixeth the term of life.

And if ye shall be slain or die on the path of God, then pardon from God and mercy is better than all your amassings.

—From Sura 3, as translated by Rodwell.

Then the people of the right hand—what people of good omen!

These are the nearest [to God],
In gardens of delight;

Upon inwrought couches,
Reclining thereon face to face.
Youths ever young shall go unto them round about
With goblets and ewers and a cup of flowing wine,—
Their heads shall not ache with it, neither shall they be confused;

And fruits of their choice,
And flesh of birds to their desire;
And damsels with bright eyes like hidden pearls,—
A reward for what they have wrought.
They shall hear no folly therein, nor any sin,
But only the greeting, "Peace! peace!"

And the people of the right hand—what people of good omen!

Amid the thornless lotus-trees,
And bananas laden with fruit,
And shade outspread,
And water flowing,
And fruit abundant,
Never failing, nor forbidden.

But the people of the left hand—what people of ill omen!—

Amid burning wind and scalding water,
And a shade of black smoke,
Not cool or grateful!

—From Sura 56, "The Fact," as translated by Lane-Poole.

Topic A. 27. Roman Life.

OUTLINE OF TOPIC.

1. Classes of society.
 - a) Under the republic.
 - b) Under the empire.
 - c) Growth of slavery.
2. Childhood and early training.
3. Education.
 - a) Subjects taught.
 - b) Methods of instruction.
 - c) Influence of Greece.
4. Occupations.
 - a) Agriculture.
 - b) The trades—the guild system.
 - c) Banking and commerce.
 - d) Law and the professions.
 - e) Influence of slave labor.
5. The public service.
 - a) Life of an official.
 - b) The military service.
6. Marriage and the home.
 - a) Marriage customs.
 - b) The house and its furnishings.
 - 1) In town.
 - 2) In the country.
 - c) Home life—the divorce problem.
7. Religion and its influence.
 - a) Relation between the Roman and his gods.
 - b) Introduction of foreign deities.
 - c) Influence of Greek philosophy.
 - d) Growth of scepticism and the decline of morals.
8. Holidays and public amusements.
 - a) Number and character of the holidays.
 - b) The theatre.
 - c) The circus.
 - d) The amphitheatre.
 - e) The baths.
9. Travel and correspondence.
 - a) Highways of travel.
 - b) The principal resorts.
 - c) Letter writing.
 - d) Influence on Roman life.
10. Death and burial.

REFERENCES.

Textbooks.—Botsford, Ancient, ch. 16; Botsford, Ancient World, Secs. 494, 514-520; Goodspeed, Ancient, Secs. 515-520; Morey, Ancient, pp. 405, 429-436; Myers, Ancient, Secs. 578-585; Webster, Ancient, Secs. 151, 181-183, 211-212, 214-217, 219, 221-223; West, Ancient, Secs. 349-351, 396-398, 405-406, 493-502; Westermann, Ancient, Secs. 470-473, 515-522; Wolfson, Ancient, Secs. 342-350, 442-448; Abbott, Rome, Secs. 218-237, 323; Morey, Rome, pp. 148-152, 249, 252-256, 260-261; Myers, Rome, ch. 25; Smith, Rome, pp. 153-157; West, Ancient World, Part 11, Secs. 407-416, 484-487, 504, 608-615, 618-620, 629-655, 687-699.

Collateral Reading.—Abbott, Common People, *Diocletian's Edict, Private Benefactions, Corporations and Trade-Guilds, A Roman Politician, Gaius Matius*; Abbott, Society, *Roman Women in the Trades and Professions, Career of a Roman Student*; Botsford, Story of Rome, pp. 134-136, 139-157, 186-187, 281-284; Fowler, Social Life at Rome; Pelham, pp. 185-198; Pellison, Roman Life; Preston and Dodge, Private Life; Seignobos, pp. 255-261, 265-273, 304-312; Seignobos, Roman People, ch. 11, pp. 160-166, 286-288, 350-356; Shumway, Day in Ancient Rome; Tucker, Life in the Roman World of Nero and St. Paul.

Additional Reading.—Becker, Gallus; Boissier, Rome and Pompeii, ch. 6; Davis, Influence of Wealth in Imperial Rome; Dill, Roman Society from Nero to Marcus Aurelius; Friedlander, Roman Life and Manners; Guhl and Koner, Life of the Greeks and Romans; Horne, Buried Cities of Vesuvius; Inge, Society in Rome under the Cæsars; Johnston, Private

Life of the Romans; Mackenzie, Pompeii; Mau, Pompeii; Thomas, Roman Life under the Cæsars; Waldstein, Herculanum.

Source Books.—Botsford, ch. 34, 45; Davis, ch. 7; Munro, ch. 11; Webster, ch. 21-22.

SUGGESTIONS.

(1) Note the basis of existing class distinctions in the different periods and the effects upon the mode of life; (2-3) the object sought and the kind of training given a Roman youth; (4) the opportunities afforded in agriculture, the trades, the world of business, and the professions; (5) the training and the demands upon a man in the public service; (6) the comforts and discomforts of a Roman town and country home and the position of woman; (7) the influence on morals of the religious changes which were peculiar to the different periods; (8) the nature and influence of their amusements; (9) the improvements in travel and communication and their effects; and (10) the disposal of the dead, with special reference throughout to the emphasis placed by the Roman upon the *practical*.

SOURCE-STUDY.

LIFE AS THE ROMANS VIEWED IT.

Rome suggests the lawyer and the soldier. Cicero voices in the first extract the opinions current in his day as to the relative standing of the crafts and learned professions. The naïve speech of the Roman veteran and the quotation from the *Tusculan Disputations* present some of the features of military life, while the letter from the pen of Pliny throws considerable light upon the legal profession and court pleading under the empire. Cicero in his speech on behalf of the consul-elect, Lucius Murena, contrasts the life of the lawyer with that of the successful commander. Cicero, in trying to make out a good case for his client, naturally belittles the legal profession. One of the most interesting portions is that which describes the development of legal formulæ. Life in Rome is presented in rather vivid colors by Juvenal and Martial. The closing selection from the pen of the latter portrays in characteristic fashion the way the days were spent at the capital.

THE LIFE OF THE SOLDIER CONTRASTED WITH THAT OF THE LAWYER.

Now with regard to what arts and means of acquiring wealth are to be regarded as worthy and what disreputable, we have been taught as follows. In the first place, those sources of emolument are condemned that incur the public hatred; such as those of tax-gatherers and usurers. We are likewise to account as ungentle and mean the gains of all hired workmen, whose source of profit is not their art but their labour; for their very wages are the consideration of their servitude. We are likewise to despise all who retail from merchants goods for prompt sale; for they never can succeed unless they lie most abominably. Now nothing is more disgraceful than insincerity. All mechanical labourers are by their profession mean. For a workshop can contain nothing befitting a gentleman. Least of all are those trades to be approved that serve the purposes of sensuality, such as (to speak after Terence) fish-mongers, butchers, cooks, pastry-cooks, and fishermen; to whom we shall add, if you please, perfumers, dancers, and the whole tribe of gamesters.

But those professions that involve a higher degree of intelligence or a greater amount of utility, such as medicine, architecture, the teaching of the liberal arts, are honourable in those to whose rank in life they are suited. As to merchandizing, if on a small scale it is mean; but if it is extensive and rich, bringing numerous commodities from all parts of the world, and giving bread to numbers without fraud, it is not so despicable. But if a merchant, satiated, or rather satisfied with his profits, as he sometimes used to leave

the open sea and make the harbour, shall from the harbour step into an estate and lands; such a man seems most justly deserving of praise. For of all gainful professions, nothing is better, nothing more pleasing, nothing more delightful, nothing better becomes a well-bred man than agriculture.—Cicero, *Offices*, I., Ch. 42 (Bohn).

As to military service, (I speak of our own, not of that of the Spartans, for they used to march slowly to the sound of the flute, and scarce a word of command was given without an anapaest) you may see in the first place whence the very name of an army (*Exercitus*) is derived; and secondly, how great the labour is of an army on its march; then consider that they carry more than a fortnight's provision, and whatever else they may want: that they carry the burthen of the stakes, for as to shield, sword, or helmet, they look on them as no more encumbrances than their own limbs, for they say that arms are the limbs of a soldier, and those, indeed, they carry so commodiously, that when there is occasion they throw down their burdens, and use their arms as readily as their limbs. Why need I mention the exercises of the legions? and how great the labour is which is undergone in the running, encounters, shouts!—Cicero, *Tusculan Disputations*, II., Ch. 16 (Bohn).

... "Romans, I am Spurius Ligustinus, of the Crustumian tribe, and sprung from the Sabines. My father left me one acre of land, and a small cottage, in which I was born and educated, and I dwell there today. As soon as I came to man's estate, my father married me to his brother's daughter, who brought nothing with her but independence and modesty. . . . We have six sons and two daughters; the latter are both married; of our sons, four are grown up to manhood, the other two are as yet boys. I became a soldier in the consulate of Publius Sulpicius and Caius Aurelius. In the army which was sent over into Macedon I served as a common soldier, against Philip, for two years; and in the third year, Titus Quintius Flamininus, in reward of my good conduct, gave me the command of the tenth company of spearmen. When Philip and the Macedonians were subdued, and we were brought back to Italy and discharged, I immediately went as a volunteer, with the consul Marcus Porcius into Spain. Those who have had experience of him, and of other generals in a long course of service, know that no single commander living was a more accurate observer and judge of merit. This commander judged me deserving of being set at the head of the first company of spearmen. A third time I entered as a volunteer in the army which was sent against the Aetolians and king Antiochus; and Manius Acilius gave me the command of the first company of first-rank men. After Antiochus was driven out of the country, and the Aetolians were reduced, we were brought home to Italy, where I served the two succeeding years in legions that were raised annually. I afterwards made two campaigns in Spain; one under Quintus Fulvius Flaccus, the other under Tiberius Sempronius Gracchus, praetors. I was brought by Flaccus among others whom he brought home from the province to attend his triumph, out of regard to their good services. At the request of Tiberius Gracchus, I went with him to his province. Four times within a few years was I first centurion of my corps; thirty-four times I was honoured by my commanders with presents for bravery. I have received six civic crowns,

I have fulfilled twenty-two years of service in the army, and am upwards of fifty years of age."—Livy, XLII., Ch. 34 (Bohn).

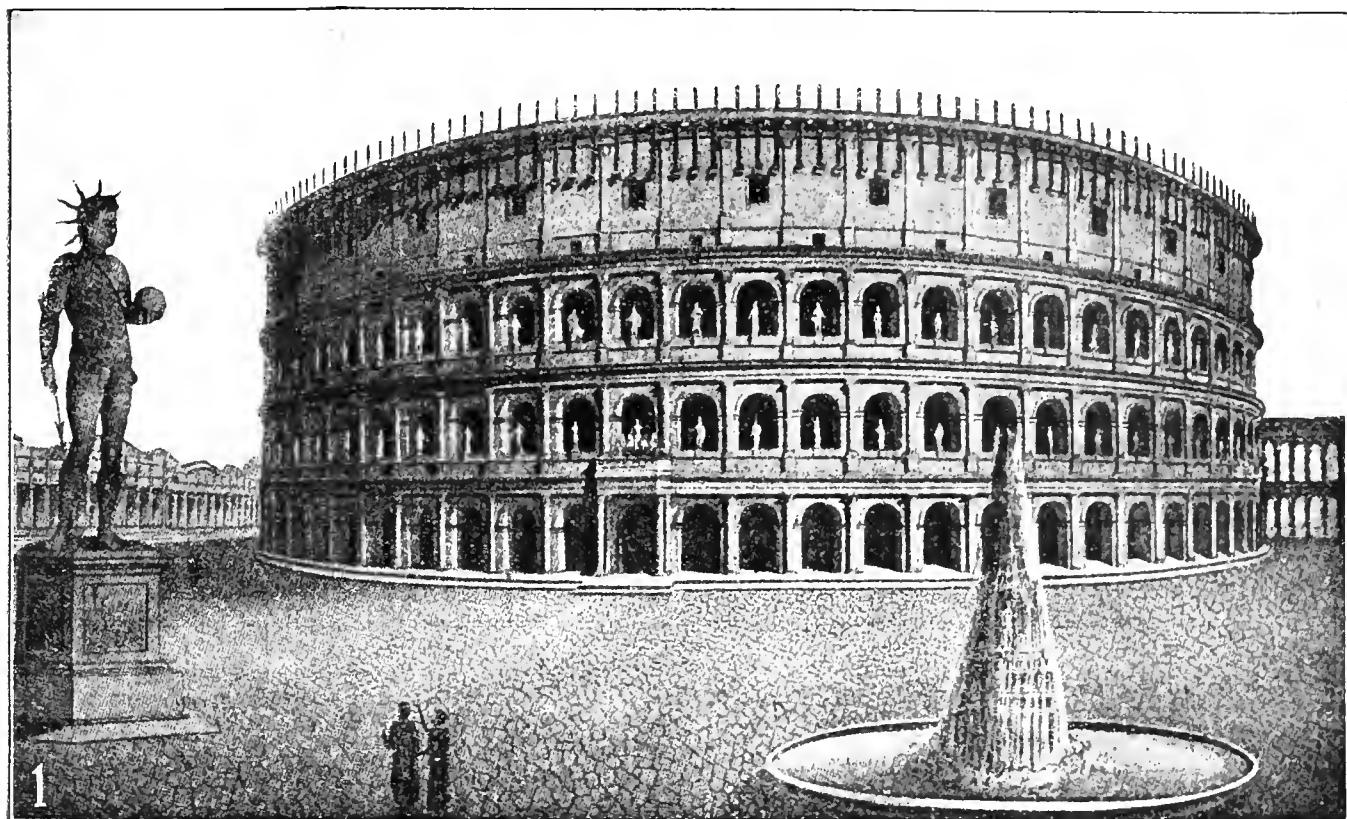
PLINY TO ARRIANUS.

Sometimes I miss Regulus in our courts. . . . My reason for missing him is, that he really respected his profession, that he bestowed infinite labour on it, made himself pale with study and anxiety, wrote out his speeches, though he could not get them by heart. He had a queer practice of painting round his right eye if he was counsel for the plaintiff, his left if he was for the defendant; of wearing a white patch on his forehead; of asking the soothsayers what the issue of the action would be, and so forth. Yet all this eccentricity was really due to his extreme earnestness in his profession. There was another thing which was very acceptable to the counsel who were engaged with him. He asked for unlimited time in speaking, and he got together an audience. What could be pleasanter than to be able to speak as long as you liked before a full court, when the odium of the whole arrangement rested with another? . . . Since his death it has become an established practice for the court to give, and for the counsel to ask, a limited time for the pleadings. For both those who plead wish to have done with it rather than to go on speaking, and the judges who hear the case are anxious to decide it rather than to continue sitting on the bench. Such neglect, such apathy—in a word, such utter indifference as to our professional duties—has come over us. Are we wiser than our ancestors, or is our practice more just and reasonable than the law itself, which liberally grants ever so many hours, and days, and adjournments? Are we to consider them dull and beyond measure tedious, and to fancy that we speak more clearly, understand more readily, decide matters with more scrupulous care, because we get through cases in fewer hours than they took days? . . . For my own part, whenever I have to hear a case (and this I do oftener than I plead), I give the greatest amount of time which any counsel asks. It is, I think, rash to try to conjecture to what length a cause yet to be tried is likely to run, and to set a limit to an affair the extent of which is unknown to you. The very first duty which a judge owes to his position is to have that patience which constitutes an important part of justice. Even superfluous matter had better be brought forward than any really necessary point be omitted. Besides, it is impossible to say whether it is superfluous till you have heard it.—Pliny, *Letters*, trans. Church and Brodribb, VI., 1.

The remaining space of time is dedicated to the contest. It was employed by each in a very dissimilar fashion. Servius adopted the civil service, full of anxiety and annoyance, of answering, writing, cautioning; he learned the civil law; he worked early and late, he toiled, he was visible to everyone, he endured the folly of crowds, he tolerated their arrogance, he bore all sorts of difficulties, he lived at the will of others, not at his own. It is a great credit, a thing pleasing to men, for one man to labour hard in that science which will profit many.

What has Murena been doing in the meantime? He was lieutenant to Lucius Lucullus, a very brave and wise man, and a consummate general; and in this post he commanded an army, he fought a battle, he engaged the enemy, he routed numerous forces of the enemy,

THE AMPHITHEATRE.



1



2

1. The Colosseum as it was. 2. The Colosseum of today.

SUGGESTIVE QUESTIONS.

How was the building originally ornamented? Was it artistic? Why was it so famous? What originally ornamented the foreground? Who erected the building and why? Is it remarkable as a piece of architecture?

SOURCE-STUDY.—Continued.

he took several cities, some by storm, some by blockade. He traversed that populous and luxurious Asia you speak of, in such a manner as to leave in it no trace either of his avarice or of his luxury; in a most important war he so behaved himself that he performed many glorious exploits without the commander-in-chief; but the commander-in-chief did nothing without him. And all these things . . . we are borne witness to in the public despatches. . . .

But . . . to return to the contest of studies and pursuits; how can it be doubted that the glory of military exploits contributes more dignity to aid in the acquisition of the consulship, than renown for skill in civil law? Do you wake before the night is over to give answers to those who consult you? He has done so in order to arrive betimes with his army at the place to which he is marching. The cock-crow wakens you, but the sound of the trumpet rouses him: you conduct an action; he is marshalling an army: you take care lest your clients should be convicted; he lest his cities or camp be taken. He occupies posts, and exercises skill to repel the troops of the enemy, you to keep out the rain; he is practised in extending the boundaries of the empire, you in governing the present territories; and, in short, for I must say what I think, pre-eminence in military skill excels all other virtues.

It is this which has procured its name for the Roman people; . . . it is this which has compelled the whole world to submit to our dominion. . . .

And since you seem to me to embrace that knowledge of the law which you have, as if it were a darling daughter, I will not permit you to lie under such a mistake as to think that, whatever it may be, which you have so thoroughly learnt, anything very pre-eminent. . . . As for your having learnt civil law, I will not say you have wasted your pains, but I will say that there is no way made to lead to the consulship by that profession. . . .

The highest dignity is in those men who excel in military glory. For all things which are in the empire and in the constitution of the State, are supposed to be defended and strengthened by them. There is also the greatest usefulness in them, since it is by their wisdom and their danger that we can enjoy both the republic and also our own private possessions. The power of eloquence also is no doubt valuable and full of dignity, and it has often been of influence in the election of a consul to be able by wisdom and oratory to sway the minds of the senate and the people, and those who decide on affairs. A consul is required who may be able sometimes to repress the madness of the tribunes, who may be able to bend the excited populace, who may resist corruption. It is not strange, if, on account of this faculty, even men who were not nobly born have often obtained the consulship; especially when this same quality procures a man great gratitude, and the firmest friendship, and the greatest zeal in his behalf; but of all this there is nothing, O Sulpicius, in your profession.

First of all, what dignity can there be in so limited a science? For they are but small matters, conversant chiefly about single letters and punctuation between words. . . . At one time few men knew whether a thing might be lawfully done or not; for men ordinarily had

no records; those were possessed of great power who were consulted, so that even days for consultation were begged of them beforehand, as from the Chaldean astrologers. A certain notary was found, . . . who could deceive the most wary, and who set the people records to be learnt by heart each day, and who pilfered their own learning from the profoundest lawyers. So they, being angry because they were afraid, lest, when their daily course of action was divulged and understood, people would be able to proceed by law without their assistance, adopted a sort of cipher, in order to make their presence necessary in every cause.

When this might have been well transacted thus—"The Sabine farm is mine." "No; it is mine":—then a trial; they would not have it so. "The farm," says he, "which is in the territory which is called Sabine":—verbose enough—well, what next? "That farm, I say, is mine according to the rights of Roman citizens." What then?—"and therefore I summon you according to law, seizing you by the hand."

The man of whom the field was demanded did not know how to answer one who was so talkatively litigious. The same lawyer goes across like a Latin flute-player,—says he, "In the place from whence you summoned me having seized me by the hand, from thence I recall you there." In the meantime, as to the *prætor*, lest he should think himself a fine fellow and a fortunate one, and himself say something of his own accord, a form of words is composed for him also, absurd in other points, and especially in this: "Each of them being alive and being present, I say that that is the way." "Enter on the way." That wise man was at hand who was to show them the way. "Return on your path." They returned with the same guide. These things, I may well suppose, appeared ridiculous to full-grown men; that men when they had stood rightly and in their proper place should be ordered to depart, in order that they might immediately return again to the place they had left. Everything was tainted with the same childish folly. "When I behold you in the power of the law." And this,—"But do you say this who claim the right?" And while all this was made a mystery of, they who had the key to the mystery were necessarily sought after by the men; but as soon as these things were revealed, and were bandied about and sifted in men's hands, they were found to be thoroughly destitute of wisdom, and very full of fraud and folly.—Cicero, *In Defence of L. Murena*, Ch. 9-12 (Bohn).

A ROMAN DAY.

Visits consume the first,* the second hour;
When comes the third, hoarse pleaders show their power.
At four to business Rome herself betakes;
At six she goes to sleep; by seven she wakes.
By nine, well breathed from exercise, we rest,
And in the banquet hall the couch is pressed.
Now, when thy skill, greatest of cooks, has spread
The ambrosial feast, let Martial's rhymes be read,
With mighty hand while Cæsar holds the bowl,
When draughts of nectar have relaxed his soul.
Now trifles pass. My giddy Muse would fear
Jove to approach in morning mood severe.—Martial,
Epigrams, IV., 8, trans. by Goldwin Smith.

*Refers to the practice of clients assembling at the home of their patron.

Topic A 28. Roman Thought.

OUTLINE OF TOPIC.

1. Characteristics of Latin literature.
 - a. Influence of Greek models.
 - b. Patriotic fervor.
 - c. Practical character.
 - d. Use of satire.
 - e. Seriousness.
 - f. Lack of imagination.
2. The period of beginnings, 240-81 B. C.
 - a. The development of the drama.
 - (1) Plautus.
 - (2) Terence.
 - b. Cato.
3. The golden age, 81 B. C.—14 A. D.
 - a. The writers of the revolutionary epoch.
 - (1) Political character of their work.
 - (2) Cicero and the development of oratory.
 - (3) The writing of history.
 - (a) Cæsar.
 - (b) Sallust.
 - (4) Philosophical writings of Cicero and Lucretius.
 - (5) Lyric poetry—Catullus.
 - b. The Augustan era.
 - (1) Patriotic character of the literature.
 - (2) Virgil.
 - (3) Horace.
 - (4) Livy.
 - (5) Ovid.
4. The silver age, 14-180 A. D.
 - a. The historians—Tacitus.
 - b. The satirists—Juvenal and Martial.
 - c. The philosophers—Seneca.
5. The post-classical period.
 - a. The influence of Christianity.
 - b. Augustine.
 - c. Boethius and his influence upon the middle ages.

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SUGGESTIONS.

Note the peculiar characteristics of Latin literature as they appear in the works of each author; the influence of contemporary events upon literary activity; the character of the work of each period, with the names of those writers who best reflect the spirit of the times; the pamphleteer character of the writings of the revolutionary epoch; the patriotic and

laudatory features of the productions of the Augustan era; the satirical and critical tone of the works of the Silver Age; and the influence of Roman literature, particularly that of the later periods upon the Middle Ages.

SOURCE-STUDY.

CHARACTERISTICS OF ROMAN LITERATURE.

The following selections illustrate in a measure some of the striking characteristics of Latin literature. The selections are for the most part taken from the writings of the best known authors. These same characteristics, however, are to be found running through the literary productions of every period. It is not an easy matter to show by illustrations the debt which Rome owed to Greece. The extracts which follow merely suggest one of the ways in which Greek influence manifested itself. The passage from the *Aeneid* glorifies the Roman race, while that from the *Georgics* sings the praises of Italy. The practical character of much of Roman literature may be illustrated by the attempt of a Virgil in the *Georgics* to encourage the pursuit of agriculture. The opening lines of Book I convey clearly the purpose of the writer. The ode from Horace deplores the absorption of the small farms in the possessions of the great landed proprietors. Juvenal uses the downfall of Sejanus as the occasion for a bitter satire on the fickleness of the populace. In the third satire he draws a vivid picture of life in Rome, holding up to ridicule the follies and foibles of its citizens. The serious character of Roman literature is illustrated by the ode to Postumus and the effort of Lucretius to present in verse the claims of Epicurean Philosophy.

THE INFLUENCE OF GREEK MODELS.

[*The original.*]

A LOVE SONG.

Blest as th' immortal gods is he,
The youth who fondly sits by thee,
And 'ears, and sees thee all the while
Softly speak and sweetly smile.

'Twas this deprived my soul of rest,
And raised such tumults in my breast;
For while I gazed in transports lost,
My breath was gone, my voice was lost.

My bosom glowed: the subtle flame
Ran quick through all my vital frame;
O'er my dim eyes a darkness hung;
My ears with hollow murmurs rung.

In dewy damps my limbs were chill'd;
My blood with gentle horrors thrill'd;
My feeble pulse forgot to play;
I fainted, sunk, and died away.

—Sappho (Ambrose Philip.)

[*The copy.*]

TO LESBIA.

The equal of a God he seems to me,
Surpassing wealth doth his blessed lot appear,
Who, sitting often opposite to thee,
May gaze and hear.

The radiance of thy smile from me hath left,
From miserable me, all sense away,
For when I look on Lesbia naught is left
That Love can say.

My tongue is dumb, while through each trembling
limb

The thin flame mounts, till self-wrought murmurs
rise

To fill mine ears, and night grown doubly dim
Veils o'er mine eyes.

—Catullus (C. N. Gregory.)

Patriotism and Love of Country

How bless'd is he who for his country dies,
Since death pursues the coward as he flies!
The youth in vain would fly from fate's attack,
With trembling knees and terror at his back;
Though fear should lend him pinions like the wind,
Yet swifter fate will seize him from behind.

Virtue, repulsed, yet knows not to repine,
But shall with unattainted honour shine;
Nor stoops to take the staff, nor lays it down,
Just as the rabble please to smile or frown.

Virtue, to crown her favourites, loves to try
Some new unbeaten passage to the sky;
Where Jove a seat among the gods will give
To those who die for meritizing to live.

Next, faithful silence hath a sure reward;
Within our breast be every secret barr'd!
He who betrays his friend shall never be
Under one roof, or in one ship, with me.
For who with traitors would his safety trust,
Lest, with the wicked, Heaven involve the just?
And, though the villain 'scape awhile, he feels
Slow vengeance, like a bloodhound, at his heels.

—Horace, III., Ode 2 (Dean Swift.)

. . . Romulus, wearing with grateful pride the tawny skin of the wolf, his foster-mother, shall take up the nation, and shall build a city sacred to Mars, and from his own name shall call the people Romans. For them I assign limits neither to the extent nor the duration of their empire; dominion have I given them without end. Nay, Juno, relentless though she be, who now through jealous fear compasses sea and earth and heaven, shall change her counsels for the better, and join with me in fostering the Romans, masters of the world,—and yet a people clothed in the gown of peace. Such is my pleasure. An age shall come, after a course of years, when the house of Assaracus shall bring under subjection Phthia and renowned Mycenae, and shall lord it over vanquished Argos. Cæsar, of Trojan blood, shall be born from an illustrious race, who is destined to bound his empire by the ocean, his fame by the stars,—Julius, a name derived from great Iulus. By and by freed from all anxieties, you shall receive him in heaven, laden with the spoils of the East: he, too, shall be invoked by vows and prayers. Then wars shall cease, and fierce nations shall lay aside their hate. Hoary Faith, Vesta, and Quirinus, with his brother Remus, shall lay down rules of law. The gates of War, grim with iron bolts, shall be closed. Within the temple godless Fury, seated on horrid arms, his hands bound behind him with a hundred brazen chains, shall roar with bloody mouth in hideous rage.—Virgil, *Aeneid*, I., (Bohn.)

But no, not Mede-land with its wealth of woods,
Fair Ganges, Hermus thick with golden silt,
Can match the praise of Italy; nor Ind,
Nor Bactria, nor Panchaia, one wide tract
Of incense-teeming sand. Here never bulls
With nostrils snorting fire upturned the sod
Sown with the monstrous dragon's teeth, nor crop
Of warriors bristled thick with lance and helm;
But heavy harvests and the Massic juice
Of Bacchus fill its borders, overspread
With fruitful flocks and olives. . . .

Here blooms perpetual spring, and summer here
In months that are not summer's; twice teen the flocks;
Twice doth the tree yield service of her fruit.
But ravening tigers come not nigh, nor breed

Of savage lion, nor aconite betrays
Its hapless gatherers, nor with sweep so vast
Doth the scaled serpent trail his endless coils
Along the ground, or wreath him into spires.
Mark too her cities, so many and so proud,
Of mighty toil the achievement, town on town
Up rugged precipices heaved and reared,
And rivers undergliding ancient walls.

A land that reared a valiant breed of men,
The Marsi and Sabellian youth, and, schooled
To hardship, the Ligurian, and with these
The Volscian javelin-armed, the Decii too,
The Marii and Camilli, names of might,
The Scipios, stubborn warriors, ay and thee,
Great Cæsar, who in Asia's utmost bounds
With conquering arm e'en now art driving back
The unwarlike Indian from the heights of Rome.
Hail, land of Saturn, mighty mother thou
Of fruits and heroes; 'tis for thee I dare
Unseal the sacred fountains, and essay
Themes of old art and glory, as I sing
The song of Asera through the towns of Rome.

—Virgil, trans. Rhoades, *Georgics* II., 136-176.

PRACTICALITY.

I will try, Maeccenas, a song of rustic things:
Of the growing of gladsome crops, and the favoring star
For turning the sod and binding the wanderings
Of the vine to the elm, and the care that oxen are,
And the zeal of him who maketh his flock increase,
And the lore of him who nurtures the thrifty bees.

—Virgil, trans. Preston, *Georgics*, Introduction.

Gleaming on Baiae's golden shore,
Yon marble domes their sunny wings expand;
And glittering villas crown the yellow strand;
But ah! its wealthy harvests wave no more,
The faithful ploughshare quits the encumbered land.
Mark yon broad lakes their glittering bosoms spread,
Wide, as the Lucrine wave, their waters sheen;
And lo! the solitary plane is seen,
Spreading its broad and fruitless boughs of green,
Where erst above the maple's social head,
Laden with grapes, the tendrils wont to twine;
And thou, thy purple clusters shed,
Oh! Italy's beloved vine!

How rich the balm Favonius breathes,
From banks with rose, and spicy myrtle set!
How fair his fragrant blossoms wreathes
Of the dark-eyed violet.
But, ah! the sons of joy forgot
(Who the fierce splendors of the summer sky,
In the green depth of laurel groves defy);
How autumn's ripening hand was wont to pour
The orchard fruits from every golden tree,
And o'er the ruddy fallows smiled to see
The olive drop its fat and mellow shower.

How stern old Cato's shaggy brows would bend;
How darkly glare our founder's angry look;
For ill could they, the conscript fathers, brook
To see yon marble porticos extend,
Wooing the north his breezy shades to lend,
From many a mountain nook.

The green turf was their humble bed,
Their costliest canopy the wild-wood tree;
While its rich breast the marble quarry spread,
And high the temple reared its stately head
In honor of the deity.

—Horace, trans. Mitford, *Ode XV.*

SATIRE.

Some, Power hurls headlong from her envied height;
 Some, the broad tablet, flashing on the sight,
 With titles, names: the statues, tumbled down,
 Are dragged by hooting thousands through the town;
 The brazen ears torn rudely from the yoke,
 And, with the blameless steeds, to shivers broke—
 Then roars the flames! the sooty artist blows,
 And all Sejanus in the furnace glows;
 Sejanus, once so honored, so adored,
 And only second to the world's great lord,
 Runs glittering from the mould, in cups and pans.

"Crown all your doors with bay, triumphant bay!
 Sacred to Jove, the milk-white victim slay;
 For lo! where great Sejanus by the throng,
 A joyful spectacle! is dragged along.
 What lips! what cheeks! ha, traitor! for my part,
 I never loved the fellow—in my heart."

"But tell me, why was he adjudged to bleed?
 And who discovered, and who proved the deed?"

"Proved!—a huge wordy letter came today
 From Capreae." Good! what think the people? They—
 They follow fortune, as of old, and hate,
 With their whole souls, the victim of the state.
 Yet would the herd, thus zealous, thus on fire,
 Had Nursia met the Tuscan's fond desire,
 And crushed the unwary prince, have all combined,
 And hailed Sejanus master of mankind!

Lured by the splendor of his happier hour,
 Wouldst thou possess Sejanus' wealth and power;
 See crowds of suppliants at thy levee wait,
 Give this to sway the army, that the state;
 And keep a prince in ward, retired to reign
 O'er Capreae's crags, with his Chaldaean train?
 Yes, yes, thou wouldst (for I can read thy breast).
 Enjoy that favor which he once possessed,
 Assume all offices, grasp all commands,
 The Imperial Horse, and the Praetorian Bands.
 'Tis Nature this; e'en those who want the will,
 Pant for the dreadful privilege to kill:
 Yet what delight can rank and power bestow,
 Since every joy is balanced by its woe!

—Extract, Juvenal, *Tenth Satire* (Gifford).

ON MAMURRA.—"SHOPPING" AT ROME.

Mamurra many hours does vagrant tell
 I'th' shops, where Rome her richest wares does sell.
 Beholds fair slaves, devours them with his eyes—
 Not those of common note one first espies,
 But which in inner rooms they closely mew,
 Removed from mine and from the people's view.
 Glutted with these, choice tables he uncases,
 Others of ivory, set high, displaces.
 Rich tortoise beds he measures four times o'er,
 Sighs they fit not, and leaves them on that seore.
 Consults the statues of Corinthian brass
 By the scent, and not without blame lets pass
 Thy pieces, Polyclet. He next complains
 Of crystals mixed with glass, and them disdains.
 Marks porcelain cups, sets ten of them apart;
 Weighs antique plate (of Mentor's noble art
 If any be); counts, i'th' enamelled gold,
 The gems that stand. Rich pendants does behold;
 For the sardonyx makes a search most nice,
 And of the biggest jaspers beats the price.
 Tired now at last, after eleven hours' stay.
 Two farthing pots he bought, and bore himself away.

—Martial, *Epigrams* (Anon.).

LIFE IN ROME UNDER THE EMPIRE.

Who fears the crash of houses in retreat
 At simple Gabii, bleak Praeneste's seat,
 Volsinium's craggy heights, embowered in wood,
 Or Tibur, beetling o'er prone Anio's flood?
 While half the city here by shores is stayed,
 And feeble cramps, that lend a treacherous aid;
 For thus the stewards patch the riven wall,
 Thus prop the mansion tottering to its fall;
 Then bid the tenant court secure repose,
 While the pile nods to every blast that blows.

O! may I live where no such fears molest,
 No midnight fires burst on my hour of rest!
 For here 't is terror all; mid the loud cry
 Of "water! water!" the scared neighbors fly,
 With all their haste can seize—the flames aspire,
 And the third floor is wrapt in smoke and fire,
 While you, unconscious, doze. Up, ho! and know,
 The tempestuous blaze which spreads dismay below
 By swift degrees will reach the aërial cell,
 Where crouching underneath the tiles you dwell,
 Where your tame doves their golden couplets rear,
 And could you no mischance but drowning fear!

Codrus had but one bed, and that too short
 For his short wife; his goods of every sort,
 Were else but few:—six little pipkins graced
 His cupboard head, a little can was placed
 On a snug shelf beneath, and near it lay
 A Chiron, of the same cheap marble—clay.
 And was this all? O no: he yet possesst
 A few Greek books, shrined in an ancient chest,
 Where barbarous mice through many an inlet crept,
 And fed on heavenly numbers while he slept.—
 "Codrus, in short, had nothing." You say true;
 And yet poor Codrus lost that nothing too!
 One curse alone was wanting to complete
 His woes: that cold and hungry through the street
 The wretch should beg, and in the hour of need
 Find none to lodge, to clothe him, or to feed!

But should the raging flames on grandeur prey,
 And low in dust Asturius' palace lay,
 The squalid matron sighs, the senate mourns,
 The pleaders cease, the judge the court adjourns;
 All join to wail the city's hapless fate,
 And rail at fire with more than common hate.
 Lo! while it burns, the obsequious courtiers haste
 With rich materials to repair the waste:
 This brings him marble, that, a finished piece.
 The far-famed boast of Polyclete and Greece;
 This, ornaments which graced of old the fane
 Of Asia's gods; that, figured plate and plain;
 This, cases, books, and busts the shelves to grace,
 And piles of coin his specie to replace.
 So much the childless Persian swells his store,
 (Though deemed the richest of the rich before)
 That all ascribe the flames to thirst of pelf,
 And swear Asturius fired his house himself.

O, had you from the Circus power to fly,
 In many a haleyon village might you buy
 Some elegant retreat, for what will here
 Scarce hire a gloomy dungeon through the year!
 There wells by nature formed, which need no rope,
 No laboring arm to crane their waters up,
 Around your lawn their facile streams shall shower,
 And cheer the springing plant and opening flower.

Flushed with a mass of undigested food,
 Which clogs the stomach and inflames the blood,
 What crowds, with watching wearied and o'erprest,

Curse the slow hours, and die for want of rest!
 For who can hope his languid lids to close,
 Where brawling taverns banish all repose?
 Sleep to the rich alone his visits pays,
 And hence the seeds of many a dire disease.
 The ears' loud rumble through the narrow way,
 The drivers' elams at each easual stay,
 From drowsy Drusus* would his slumber take,
 And keep the calves of Proteus broad awake!

If business call, obsequious crowds divide,
 While o'er their heads the rich securely ride,
 By tall Illyrians borne, and read, or write,
 Or (should the early hour to rest invite)
 Close the soft litter, and enjoy the night.
 Yet reach they first the goal; while, by the throng
 Elbowed and jostled, scarce we creep along
 Sharp strokes from poles, tubs, rafters, doomed to feel;
 And plastered o'er with mud from head to heel;
 While the rude soldier gores us as he goes,
 Or marks in blood his progress on our toes!

.

Pass we these fearful dangers, and survey
 What other evils threat our nightly way.
 And first behold the mansion's towering size,
 Where floors on floors to the tenth-story** rise;
 Whence heedless garreteers their potsherds throw,
 And crush the unwary wretch that walks below!
 Clattering, the storm descends from heights unknown,
 Ploughs up the street, and wounds the flinty stone!
 'Tis madness, dire improvidence of ill,
 To snip abroad, before you sign your will;
 Since fate in ambush lies, and marks his prey,
 From every wakeful window in the way:
 Pray, then, and count your humble prayer well sped,
 If pots be only emptied on your head.—Juvenal, *Third Satire*, trans. by William Gifford.

SERIOUSNESS.
 TO POSTUMUS.

How swiftly glide our flying years!
 Alas! nor piety, nor tears
 Can stop the fleeting day:
 Deep-furrowed wrinkles, posting age,
 And death's unconquerable rage
 Are strangers to delay.

Though every day a bull should bleed
 To Pluto, bootless were the deed;
 The monarch tearless reigns,
 Where vulture-tortured Titus lies,
 And triple Geryon's monstrous size
 The gloomy wave detains.

Whoever tastes of earthly food
 Is doom'd to pass the joyless flood,
 And hear the Stygian roar;
 The scepter'd king, who rules the earth,
 The labouring hind, of humbler birth,
 Must reach the distant shore.

The broken surge of Adria's main,
 Hoarse-sounding, we avoid in vain,
 And Mars in blood-stain'd arms;
 The southern blast in vain we fear
 And autumn's life-annoying air
 With idle fears alarms.

*The emperor Claudius.

**A case of exaggeration, as Augustus limited the height of buildings to seventy feet.

For all must see Cocytus flow,
 Whose gloomy water, sadly slow,
 Strays through the dreary soil.
 The guilty maids, an ill-famed train!
 And, Sisyphus, thy labours vain,
 Condemn'd to endless toil.

Your pleasing consort must be left,
 And you, of villas, lands, bereft,
 Must to the shades descend;
 The eypress only, hated tree!
 Of all thy much-loved groves, shall thee,
 Its short-lived lord, attend.

Then shall your worthier heir discharge,
 And set th' imprisoned easks at large,
 And dye the floor with wine,
 So rich and preeious, not the feasts
 Of holy pontiffs cheer their guests
 With liquor more divine.

—Horace, II., Ode 14 (Francis.)

IN PRAISE OF PHILOSOPHY.

'Tis pleasant, safely to behold from shore
 The rolling ship and hear the tempest roar;
 Not that another's pain is our delight;
 But pains unfelt produce the pleasing sight.
 'Tis pleasant also to behold from far
 The moving legions mingled in the war;
 But much more sweet thy laboring steps to guide
 To virtue's heights, with wisdom well supplied,
 And all the magazines of learning fortified;
 From thence to look below on humankind,
 Bewildered in the maze of life, and blind;
 To see vain fools ambitiously contend
 For wit and power; their last endeavors lend
 To outshine each other, waste their time and health
 In search of honor, and pursuit of wealth.
 O wretched man! in what a mist of life,
 Enclosed with dangers, and with noisy strife,
 He spends his little span; and overfeeds
 His crammed desires with more than nature needs!
 For nature wisely stints our appetite,
 And craves no more than undisturbed delight,
 Whieh minds unmixed with eares and fears obtain;
 A soul serene, a body void of pain.
 So little this corporeal frame requires,
 So bounded are our natural desires,
 That, wanting all, and setting pain aside,
 With bare privation sense is satisfied.
 If golden sconces hang not on the walls,
 To light the courtly suppers and the balls;
 If the proud palaece shines not with the state
 Of burnished bowls, and of reflected plate;
 If well-tuned harps, nor the more pleasing sound
 Of voicees, from the vanlited roofs rebound;
 Yet on the grass, beneath a poplar shade,
 By the cool stream our eareless limbs are laid;
 With cheaper pleasures immoeently blessed,
 When the warm spring in gaudy flowers is dressed.
 Nor will the raging fever's fire abate
 With golden canopies and beds of state;
 But the poor patient will as soon be found
 On the hard mattress, or the mother ground.
 Then, since our bodies are not eased the more
 By birth, or power, or fortune's wealthy store,
 'Tis plain, these useless toys of every kind
 As little can relieve the laboring mind.

—Lucretius, trans. Dryden, *On the Nature of Things*.
 II., 1-40.

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